

THE
LAST'S DIRECTOR;
 FOR THE
CHURCH SERVICE
 ON
SUNDAYS AND HOLY DAYS,
 For the **YEAR** of our **LORD**
MDCCXCV.

BEING THE THIRD AFTER LEAP YEAR.

TO WHICH IS ADDED
 the COLOURS of the CHURCH, the Proper
 PSALMS at VESPERs and COMPLIN, TIMES
 FOR GAINING INDULGENCES, OBITUARY,
 and NEW YEAR'S GIFT, &c.

A TABLE OF MOVEABLE FEASTS.

Dominical Letter	D	Ascension Day	May 14
Epact	9	Whitsunday	— 24
Septuagesima	Feb. 1	Corpus Christi	June 4
1st Wednesday	— 18	Sundays after Pentec.	26
after Sunday	Apr. 5	Advent Sunday	Nov. 29

By Permission.

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E X P L A N A T I O N.

A P. signifies Apostle; App. Apostles; Mart. Martyr; MM. Martyrs; B. Bishop; Conf. Confessor; Dr. Doctor; Virg. Virgin; Wid. Widow; K. King; Qu. Queen.

Doub. signifies double; semid. semidouble; simp. simple. *white, red, &c.* in Italic, denote the colour of the Ornaments of the Day; Feria, is a day for which no Saint's Office is appointed. Com. signifies Commemoration. Festivals of Obligation are in Capitals.

Paschal time begins on Holy Saturday, and continues to the first Vespers on the Eve of Trinity Sunday.

As to the colours used in priestly Ornaments in the Church Service, the *white* is used on the Feasts of our Lord, of the blessed Virgin, and of all the Saints who are not Martyrs. The *red* is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The *purple* or *violet*, which is the penitential colour, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter; also on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is used on all Sundays and Ferias from Trinity-Sunday to Advent exclusively, and from the Octave of the Epiphany to Septuagesima exclusively, when ever the Office is of the Sunday; but in the Paschal time the *white* is used. The *black* is used on Good-Friday, and in Masses of *Requiem* for the Dead, which may be said on any day, which is not a Sunday or a Double, except the day from Palm-Sunday to Low-Sunday; and during the Octaves of the Epiphany, of Pentecost, and of Corpus Christi.

O B S E R V E.

That the Pages in the following Table correspond to the New Edition of the VESPERS BOOK 1794, printed by P. COGHLAN, Price only 3s. 6d.—Which besides taking in the New Saints—contains the whole Vespers and Complin for the Year—the Ordinary of the Mass, with the Prefaces, Litanies, Hymns, Antiphons and Psalms Benediction, the Exurget and Litany of the Saints for Rogation

gation Days, St. Mark, and for Family Evening Devotion. To which is added, an Examen of Conscience—Prayers which are said after Vespers, on Sundays, in Manchester-Square Chapel—the proper authorised Prayers to be recited before any of the hours of Divine Office—and Instructions for Vespers, with a Table and Calendar, paged so as to assist the Pious who desire to accompany the Church in divine Harmony, yet does not exceed in length and breadth the size of a large card.

AT VESPERS, OR EVENING OFFICE,

The following Psalms are used on SUNDAYS, page 1, when no Feast occurs. Psalm cix. Dixit Dominus, 2. cx. Confitebor, 3. cxxi. Beatus Vir, 5. cxxii. Laudate Pueri, 7. cxiii. In Exitu Israel, 8. Luke i. 77. Magnificat, 14.

On the FEASTS of APOSTLES 229.—At first Vespers are used the four first Psalms; but instead of the Fifth, Psalm cxvi. Laudate Dominum omnes Gentes 107; and in the second Vespers are said the Psalm-cix. Dixit Dominus, 2. cxii Laudate pueri Dominum, 7. cxv. Credidi propter, 167. cxxv. In convertendo Dominus, 168. cxxxix. Domine probasti me, 169.

On the FESTIVAL of one or more MARTYRS, also on the FEAST of ALL SAINTS, 125.—At first Vespers the Psalms are as on Sundays, except the last, which is Psalm cxvi. Laudate Dominum omnes, 107. In the second Vespers as the first, only instead of the last Psalm cxv. Credidi propter quod, 167.

On the FEAST of a CONFESSOR and BISHOP, 193.—In the first Vespers the Psalms are as on the Sundays, except the last, which is Psalm cxvi. Laudate Dominum omnes, 107. The second Vespers as the first, except the last, which is Psalm cxxxi. Memento Domine David, 194.

On the FEASTS of a CONFESSOR not a BISHOP, 203.—The Psalms at the first and second Vespers are the same as in the first Vespers of Confessors and Bishops.

On the FEASTS of the B. V. MARY, 156—and also of Virgins and Widows; the Psalms in the first and second Vespers are, Psalm cix. Dixit Dominus, 2. cxii. Laudate pueri Dominum, 7. cxxi. Latatus sum in his, 156. cxxvii. Nisi Dominus ædificaverit, 158. cxlvii. Lauda Jerusalem Dominum, 159.

On the FEASTS of St. MICHAEL and all ANGELS, 493.—In the first Vespers are Psalms common for Sundays, except

the last Psalm xvi. Laudate Dominum omnes Gentes, 347; and in the second Vespers, Psalm cxxxvii. Confitebor, &c. 347.

On the DEDICATION of a CHURCH, 215.—The Psalms in the first and second Vespers are the same as on Sundays, except the last, which is Psalm cxlvii. Lauda Jerusalem Dominum, 159.

On CHRISTMAS DAY, 235.—In the first Vespers as on the Feasts of Confessors not Bishops; and in the second Vespers, cix. Dixit Dominus, 2. cx. Confitebor tibi Domine, 3. cxi. Beatus vir, 5. cxxix. De profundis, 239. cxxxii. Memento Domine David, 194.

On the EPIPHANY, EASTER and WHIT-SUNDAYS, The Psalms are as on Sundays.

On the ASCENSION of our LORD, 106.—The four first Psalms as for Sundays; but instead of the last, Psalm cxvi. Laudate Dominum omnes, 107.

On the FEAST of CORPUS CHRISTI, 125.—Psalm cix. Dixit Dominus, 2. cx. Confitebor, 3. cxv. Credidi propter, 167. cxxvii. Beati omnes qui, 126. cxlvii. Lauda Jerusalem, 128.

VESPERS for the DEAD, 531.—Psalm cxiv. Dilexi quoniam 531. cxix. Ad Dominum, 533. cxx. Levavi oculos, 534. cxxix. De profundis, 536. cxxxvii. Confitebor tibi, 537. —And concludes with Psalm l. Miserere mei Deus, 589.

At COMPLIN, or NIGHT OFFICE, 23.—Psalm iv. Cum invocarem, 26. xxx. In te Domine, 28. xc. Qui habitat, 29. cxxxiii. Ecce nunc benedicite, 31. Luke ii. Nunc demittis, 34. BENEDICTION, 566. Psalm cxvi. Laudate Dominum omnes Gentes, 557. Psalm lxvi. Deus Misereatur, 567. Psalm l. Miserere mei Deus, 589. Psalm xix. Exaudiet for the King, p. 597.

The Suffrages, 16, or common Commemorations of our blessed Lady, of SS. Peter and Paul, of the Patron Saint, and the Prayer for Peace, are recited after the Prayer or Prayers of the Day, in the Vespers of all Sundays, and other Days that are not Double, or within Octaves, excepting the time of Advent, and from Passion Sunday till Trinity Sunday.

● signifies New Moon

◎ Full Moon.

☾ First Quarter.

☾ Last Quarter.

J A N



1795. JANUARY 31 Days.

1 Thursday. **T**HE CIRCUMCISION of our Lord; doub of second class, *white*. Vesp of the Feast, com of S. Stephen.

2 Frid. Octave of S Stephen, doub, *red*, abstin.

3 Sat. Octave of S John, doub, *white*, abstin.

4 SUNDAY (*vacant*) Octave of Holy Innocents, doub, *red*. Vesp of the Feast to the little Chapter, then the first of the Octave of S Thomas, com of Holy Innocents, of the Vigil, and of S Telesphorus M.

9,33 5 Mond. Octave of S Thomas B. M. doub, *red*.

6 Tues. The EPIPHANY of our Lord, doub of first class with an Octave, *white*. Vesp of the Feast.

The Indulgence ends.

7 Wed. Of the Octave semid, *white*.

8 Thurs. Of the Octave semid, *white*.

9 Frid. Of the Octave semid, *white*, abstin.

10 Sat. Of the Octave semid, *white*, abstin.

11 SUNDAY within the Octave, semid, *white*. Vesp of it, com of the Octave.

12 Mond. Of the Octave semid, *white*.

6,51 13 Tues. The Octave-day, doub, *white*.

14 Wedn. S Hilary B. Conf semid, *white*.

15 Thurs. S Paul first Hermit Conf. doub, *white*.

16 Frid. S Marcellus P M. semid, *red*, abstin.

17 Sat. S Anthony Abb Conf. doub, *white*, abstin.

18 SUNDAY second after Epiphany. The Holy Name of Jesus, doub of second class, *white*. Vesp of the Feast, com of S Wolstan, of the Sunday, and of SS Marius, &c. MM.

19 Mond. S Wolstan B. of Worcester and Conf. doub, *white*.

12,9 20 Tues. SS Fabian and Sebastian MM. doub, *red*.

21 Wedn. S Agnes VM. doub, *red*.

22 Thurs. SS Vincent and Anastasius MM. semid, *red*.

23 Frid. S Raymund Conf. semid, *white*, abstin.

24 Sat. S Timothy BM. semid, *red*, abstin.

25 SUNDAY third after Epiphany. Conversion of S. Paul.

- S Paul great doub, *white*. Vesp of the Feast, com of S Peter, of the Sunday, and of S Polycarp BM.
- 26 Mond. S Polycarp BM. semid, *red*.
- 27 Tues. S John Chrysostom BC. Br. doub, *white*.
- 2,13 28 Wedn. S Peter's Chair at Rome (from the 18) great doub, *white*.
- 29 Thurs. S Francis de Sales B. Conf. doub, *white*.
- 30 Frid. S Martina VM. semid, *red*, abstin.
- 31 Sat. S Peter Nolascō Conf, doub, *white*, abstin.

FEBRUARY 28 Days.

- 1 SEPTUAGESIMA SUNDAY, *purple*. Vesp of Candlemas-day, com of the Sunday, *white*.
- 2 Mond. Candlemas-day, doub of second class, Feast of Devotion, *white*. Vesp of the Feast, com of S Ignatius and S Blasius, BM. After Complin, Ave Regina.
- 3 Tues. S Ignatius BM. (from the 1.) semid, *red*.
- 12,32 4 Wedn. S Andrew Corsini B. Conf, doub, *white*.
- 5 Thurs. S Agatha VM. doub, *red*.
- 6 Frid. S Dorothy VM. simple, *red*, abstin.
- 7 Sat. S Romuald Abbot Conf, doub, *white*, abstin.
- 8 SEXAGESIMA SUNDAY, *purple*. Vesp of S John, com of the Sunday, and of S Apollonia VM. *white*.
- 9 Mond. S John de Matha Conf, (from yesterday) doub, *white*.
- 10 Tues. S Scholastica V. doub, *white*.
- 11 Wedn. Feria, *purple*.
- 2,8 12 Thurs. Feria, *purple*.
- 13 Frid. Feria, *purple*, abstinence.
- 14 Sat. Of our Lady, *white*, abstinence.
- 15 QUINQUAGESIMA SUNDAY, *purple*. Vesp of the Sunday.
- 16 Mond. Feria, *purple*.
- 17 Tues. Feria, *purple*.
- 18 Ash-Wednesday, *purple*.
- The Fast of Lent to be continued till Easter, on all Days but Sundays; and on Sundays, abstinence.
- 19 Thurs. Feria, *purple*.

MARCH 31 Days.

7

- 20 Frid. Feria, *purple.*
- 21 Sat. Feria, *purple.*
- The Indulgence begins.*
- 22 SUNDAY first of Lent, *purple.* Vesp of S Peter's Chair, com of S Paul, and of the Sunday, *white.*
- 23 Mond. S Peter's Chair at Antioch, (from yesterday) great doub, *white.*
- 24 Tues. S Mathias Ap. doub of second class, *red.* Feast of devotion.
- 25 Wedn. Ember-day, *purple.*
- 5,3
26 Thurs. Feria, *purple.*
- 27 Frid. Ember-day, *purple.*
- 28 Sat. Ember-day, *purple.*

MARCH 31 Days.

- 1 SUNDAY second of Lent, *purple.* Vesp of S Chad, com of the Sunday, *white.*
- The Indulgence ends.*
- 2 Mond. S Chad, B. of Litchfield and Conf, doub, *white.*
- 3 Tues. S David, B. Conf, and Patron of Wales, (from the 1.) doub, *white.*
- 4 Wedn. S Casimire Conf, semid, *white.*
- 5 Thurs. Feria, *purple.*
- 6 Frid. Feria, *purple.*
- 7 Sat. S Thomas of Aquin Conf, Dr. doub, *white.*
- 8 SUNDAY third of Lent, *purple.* Vesp of S Frances, com of the Sunday, *white.*
- 9 Mond. S Frances of Rome Wid. doub, *white.*
- 10 Tues. Forty MM. semid, *red.*
- 11 Wedn. S John of God Conf, doub, *white.*
- 12 Thurs. S Gregory PC. Dr. doub, *white.*
- 13 Frid. S Felix B. Conf, (from the 8.) doub, *white.*
- 14 Sat. Feria, *purple.*
- 15 SUNDAY fourth of Lent, *purple.* Vesp of the Sund.
- 16 Mond. Feria, *purple.*
- 17 Tues. S Patrick B. Conf, and Ap of Ireland, semid, *white.*
- 18 Wedn. Feria, *purple.*

19 Thurs.

- 19 Thurs. S Joseph Conf, doub of second class, *white*.
Feast of Devotion.
- 20 Frid. S Cathbert B. of Lindisfarne, and Conf, doub,
11,42 *white*.
- 21 Sat. S Bennet Abb. Conf, doub, *white*.
- 22 PASSION SUNDAY, *purple*. Vesp of Sunday.
- 23 Mond. Feria, *purple*.
- 24 Tues. Feria, *purple*.
- 25 Wedn. ANNUNCIATION of the B. Virg, doub
of second class, *white*.
- 26 Thurs. Feria, *purple*.
- D 27 Frid. The Sorrows of the B. Virg, great doub,
2,22 *white*.
- 28 Sat. Feria, *purple*.
The Indulgence begins.
- 29 PALM SUNDAY, *purple*. Vesp of the Sunday.
- 30 Mond. Feria, *purple*.
- 31 Tues. Feria, *purple*.

A P R I L 30 Days.

- 1 Wedn. Feria, *purple*. In the afternoon Tenebræ.
- 2 Maunday Thursday, doub of first class, *white*. In
the afternoon Tenebræ, *purple*.
- 3 Good Friday, doub of first class, *black*. In the af-
10,10 ternoon Tenebræ, *purple*.
- ⊙ 4 Holy Saturday, doub of first class, *white*. After
Complin *Regina Cæli*.
Here begins the Paschal Time.
- 5 EASTER SUNDAY, doub of first class, with an
Octave, *white*. Vesp of the Feast.
- 6 EASTER MONDAY, doub of first class, *white*.
Vesp of the Feast.
- 7 Easter Tuesday, doub of first class, *white*. Feast of
devotion. Vesp of the Feast.
- 8 Wedn. Of the Octave semid, *white*.
- 9 Thurs. Of the Octave semid, *white*.
- 10 Frid. Of the Octave semid, *white*, abstin.
- 11 Sat. Of the Octave semid, *white*, abstin.
- ⊙ 12 LOW SUNDAY doub, *white*. Vesp of the Sun-
1,4 day, com of S Hermenegild.
The Indulgence ends.
- 13 Mond. S Hermenegild M. semid, *red*.

M A Y 31 Days.

95.
 14 Tues. S Francis of Paula Conf, (from the 2.) doub, *white*.
 15 Wedn. S Richard B. of Chichester, and Conf, (from the 3.) doub, *white*.
 16 Thurs. S Isidore B.C. Dr. (from the 4.) doub, *white*.
 17 Frid. S Vincent Ferrerius Conf, (from the 5.) doub, *white*, abstinence.
 18 Sat. S Leo P.C. Dr. (from the 11.) doub, *white*, abstinence.
 20 SUNDAY second after Easter, *white*. Vesp of the Sunday.
 20 Mond. Feria, *white*.
 21 Tues. S Anselm B.C. Dr. doub, *white*.
 22 Wedn. SS Soteris Caius PP. MM. semid, *red*.
 23 Thurs. S George M. doub of first class, with an Octave, *red*. Feast of Devotion. Vesp of him, com of S Fidelis.
 24 Frid. S Fidelis M. doub, *red*, abstin.
 25 Sat. S Mark Evang, doub of second class, *red*. Litanies, *purple*, abstinence.
 26 SUNDAY third after Easter, *white*. Vesp of the Sunday, com of the MM. and of the Octave.
 27 Mond. SS Cletus and Marcellinus PP. MM. (from yesterday) semid, *red*.
 28 Tues. Of the Octave semid, *red*.
 29 Wedn. S Peter M. doub, *red*.
 30 Thurs. The Octave of S George, doub, *red*.

M A Y 31 Days.

- 1 Frid. SS Philip and James App. doub of second class, *red*. Feast of Devotion. Vesp, second of App, com of S Athanasius, abstinence.
 2 Sat. S Athanasius B.C. Dr. doub, *white*, abstin.
 3 SUNDAY fourth after Easter. The Finding of the Cross, doub of second class, *red*. Vesp of the Feast, com of S Monica, and of the Sunday.
 4 Mond. S Monica Wid. doub, *white*.
 5 Tues. S Catherine of Siena V. (alias Apr 30) doub, *white*.
 6 Wedn. S John Evang before the Latin Gate, great doub, *red*.
 7 Thurs. S Stanislaus B.M. doub, *red*.

8 Frid.

- 8 Frid. The Apparition of S Michael, great doub, *white*, abstinence.
- 9 Sat. S Gregory Nazianzen B.C. Dr. doub, *white*, abstinence.
- 10 SUNDAY fifth after Easter, *white*. Vesp of S Pius, com of the Sunday.
- 11 Mond. S Pius V. P. and Conf, (alias the 5,) doub, *white*. Rogation-day (Litanies *purple*) abstin.
- 12 Tues. SS Neri, Achilleus, &c. MM. semid, *red*. Rogation-day (Litanies *purple*) abstinence.
- 13 Wedn. S Antoninus B. and Conf, (from the 10,) semid, *white*. Rogation-day and Vigil (Litanies *purple*) abstinence.
- 14 Thurs. ASCENSION-DAY doub of first class with an Octave, *white*. Vesp of the Feast.
- 15 Frid. Of the Octave semid, *white*, abstin.
- 16 Sat. S Ubaldo B. Conf, semid, *white*, abstin.
- 17 SUNDAY within the Octave. S Paschal Baylon Conf, doub, *white*. Vesp of him to the little Chapter, then of S Venantius, com of S Paschal, of the Sunday, and of the Octave, *red*.
- 18 Mond. S Venantius M. doub, *red*.
- 19 Tues. S Dunstan AB. of Canterbury, and Conf, doub, *white*.
- 20 Wedn. S Bernardin Conf, semid, *white*.
- 21 Thurs. The Octave day, doub, *white*.
- 22 Frid. S Peter Celestine P. and Conf, (from yesterday) doub, *white*, abstinence.
- 23 Sat. Whitsun-eve, semid, *red*, fast.
The Indulgence begins.
- 24 WHIT-SUNDAY doub of first class, with an Octave, *red*. Vesp of the Feast.
- 25 WHIT-MONDAY doub of first class, *red*. Vesp of the Feast.
- 26 Whit-Tuesday, doub of first class, *red*. Feast of Devotion. Vesp of the Feast.
- 27 Wedn. Of the Octave semid, *red*. Ember-day, fast.
- 28 Thurs. Of the Octave semid, *red*.
- 29 Frid. Of the Octave semid, *red*. Ember-day, fast.
- 30 Sat. Of the Octave semid, *red*. Ember-day, fast.
After Vespers the *Salve Regina*.
Here ends the Paschal Time.

- 31 TRINITY-SUNDAY doub of second class, *white*.
Vesp of the same, com of S Augustin.

JUNE 30 Days.

- 1 Mond. S Augustin B. Conf, and *Sp of England*,
(from May 26,) doub of second class, with an Oc-
tave, *white*.
- ⊙ 2 Tues. The Octave-day of S Augustin, doub, *white*.
- 6,1 3 Wedn. S Mary Magdal of Pazzi V. (alias May 25)
semid, *white*.
- 4 Thurs. CORPUS CHRISTI, doub of first class,
with an Octave, *white*. Vesp of the same.
- 5 Frid. Of the Octave semid, *white*, abstin.
- 6 Sat. S Norbert B. and Conf, doub, *white*, abstin.
- 7 SUNDAY within the Octave, and second after Pen-
tecost semid, *white*. Vesp of S William, com of
the Sunday, and of the Octave.
- 8 Mond. S William AB. of York, & Conf, doub, *white*.
- 9 Tues. Of the Octave semid, *white*.
- 3,30 10 Wedn. Of the Octave semid, *white*.
- 11 Thurs. The Octave-day doub, *white*.
The Indulgence ends.
- 12 Frid. S John Conf, doub, *white*, abstinence.
- 13 Sat. S Anthony of Padua Conf, doub, *white*, abstin.
- 14 SUNDAY third after Pentecost. S Basil B C. Dr.
doub, *white*. Vesp of S Barnabas, com of S Basil,
of the Sunday, and of SS Vitus, &c. MM. *red*.
- 15 Mond. S Barnabas Ap, (from the 11,) great doub,
red.
- 16 Tues. S Aldelm B. of Salisbury, and Conf, (from
1,8 May 25,) doub, *white*.
- 17 Wedn. S Philip Neri Conf, (from May 27,) doub,
white.
- 18 Thurs. S Margaret Q. of Scots Wid. (from the 10,)
semid, *white*.
- 19 Frid. S Juliana Virg. doub, *white*, abstin.
- 20 Sat. Of our Lady, *white*, abstin.
- 21 SUNDAY fourth after Pentecost, *green*. Vesp of
S Alban, com of the Sunday, and of S Paulinus B.
and Conf, *red*.
- 22 Mond. S Alban M. great doub, *red*.

23 Tues.

- 23 Tues. Vigil of S John Bapt, *purple*.
 5,21
 24 Wedn. Nativ of S John Bapt, doub of first class with an Octave, *white*. Feast of Devotion. Vesp of him, com of S William.
 25 Thurs. S William Abb. and Conf, doub, *white*.
 26 Frid. SS John and Paul MM. doub, *red*, abstin.
 27 Sat. Vigil of SS Peter and Paul, *purple*, fast.
 28 SUNDAY fifth after Pentecost, *white*. Vesp of SS Peter and Paul, *red*.

The Indulgence begins.

- 29 Mond. SS PETER and PAUL App, doub of first class, with an Octave, *red*. Vesp of them.
 30 Tues. Commemoration of S Paul, doub, *red*.

JULY 31 Days.

- 1 Wedn. Octave-day of S John Bapt, doub, *white*:
 7,44
 2 Thurs. The Visitation of the B. Virgin, great doub, *white*.
 3 Frid. Of the Octave of the App semid, *red*, abstin.
 4 Sat. Of the Octave semid, *red*, abstin.
 5 SUNDAY sixth after Pentecost, *red*. Vesp the first of the common of App, com of Sunday.
 6 Mond. The Octave-day doub, *red*.

The Indulgence ends.

- 7 Tues. Translation of S Thomas M. great doub, *red*.
 8 Wedn. S Elizabeth Wid. semid, *white*.
 9 Thurs. S Leo P. & Conf (from June 28) semid, *white*.
 2,18
 10 Frid. Seven Brothers MM. semid, *red*, abstin.
 11 Sat. Of our Lady, *white*, abstin.
 12 SUNDAY seventh after Pentecost. S John Gualbert Abb and Conf, doub, *white*. Vesp of him com of Sunday, and of S Anacleto.
 13 Mond. S Anacleto, P.M. semid, *red*.
 14 Tues. S Bonaventure B.C. Dr. doub, *white*.
 15 Wedn. S Swithin B. Conf, doub, *white*.
 16 Thurs. Our Lady of Mount Carmel, great doub, *white*.
 17 Frid. S Osmund B. of Salisbury, and Conf, doub, *white*, abstin.
 18 Sat. S Camillus Conf, doub, *white*, abstin.

- 19 SUNDAY eighth after Pentecost. S Vincent of Paula, Conf. doub, *white*. Vesp of him to the little Chapter, then of S Jerome, com of S Vincent, of Sunday, and of S Margaret, V M.
- 20 Mond. S Jerome Æmilian, Conf. doub, *white*.
- 21 Tues. S Henry, Emp. and Conf. (alias the 15.) semid, *white*.
- 22 Wedn. S Mary Magdalen, doub, *white*.
- 23 Thurs. S Apollinaris, B M. doub, *red*.
- 24 Frid. *Vigil*. S Alexius, Conf. (alias the 17.) semid, *white*, abstin.
- 25 Sat. S James, Ap. doub of second class, *red*, Feast of devotion, abstinence.
- 26 SUNDAY ninth after Pentecost, S Ann, great doub, *white*. Vesp of her, com of the Sunday, and of S Pantaleon.
- 27 Mond. S Pantaleon, M. simple, *red*.
- 28 Tues. SS Nazarius, &c. MM. semid, *red*.
- 29 Wedn. S Martha, Virg, semid, *white*.
- 30 Thurs. SS Abdon and Sennen, MM. simple, *red*.
- 31 Frid. S Ignatius, Conf. doub, *white*, abstin.

AUGUST 31 Days.

- 1 Sat. S Peter's Chains, great doub, *white*, abstin.
- 2 SUNDAY tenth after Pentecost, *green*. Vesp of it, com of the finding of S Stephen.
- 3 Mond. The finding S Stephen, the first M. semid, *red*.
- 4 Tues. S Dominick, Conf. doub, *white*.
- 5 Wedn. Our Lady ad Nives, great doub, *white*.
- 6 Thurs. Transfiguration of our Lord, great doub, *white*.
- 7 Frid. S Cajetan, Conf. doub, *white*, abstin.
- 8 Sat. *Vigil*. SS Cyriacus, &c. MM. semid, *red*, abst.
The Indulgence begins.
- 9 SUNDAY eleventh after Pentecost, *green*. Vesp of S Lawrence, *red*.
- 10 Mond. S Lawrence, M. doub of second class, with an Octave, *red*. Feast of devotion. Vesp of him, com of SS Tiburtius, &c. MM.
- B
- 11 Tues.

- 11 Tues. Of the Octave, semid, *red*.
 12 Wedn. S Clare, Virg. doub, *white*.
 13 Thurs. Of the Octave, semid, *red*.
 14 Frid. Vigil of the Assumption, *purple*, fast.
 5,53
 15 Sat. ASSUMPTION of our Lady, doub of first class, with an Octave, *white*. Vesp of the feast, com of S Joachim, and of the Sunday, abstin.
 16 SUNDAY twelfth after Pentecost. S Joachim, Father of the B. Virg. Conf. great doub, *white*. Vesp of him, com of the Octave day of S Lawrence, of the Sunday, and of the Octave of the Assumption.
 17 Mond. The Octave-day of S Lawrence, doub, *red*.
 18 Tues. S Hyacinth, Conf (from the 16) doub, *white*.
 19 Wedn. Of the Octave of the Assumpt, semid, *white*.
 20 Thurs. S Bernard, Abb Conf. doub, *white*.
 21 Frid. S Jane Frances, Wid. doub, *white*, abstin.
 22 Sat. *Vigil*. The Octave-day of the Assumption, doub
 3,26 *white*, abstinence.
The Indulgence ends.
 23 SUNDAY thirteenth after Pentecost. S Philip Benitus, Conf. doub, *white*. Vesp of S Bartholomew, com of S Philip, *red*.
 24 Mond. S Bartholomew, Ap. doub of the second class *red*. Feast of devotion. Vesp of him, com of S Lewis.
 25 Tues. S Lewis, K and Conf. semid, *white*.
 26 Wedn. S Zephyrine, PM. simple, *red*.
 27 Thurs. S Joseph Calasanctius, Conf. doub, *white*.
 28 Frid. S Austin, B C. Dr. doub, *white*, abstin.
 29 Sat. Decollation of S John Baptist, great doub, *red*
 6,37 abstinence.
 30 SUNDAY fourteenth after Pentecost. S Rose of Lim Virg. doub, *white*. Vesp of her to the little Chapter then of S Aidan, com of S Rose, and of the Sunday.
 31 Mond. S Aidan B of *Lindi-farne*, and Conf. doub *white*.

SEPTEMBER 30 Days.

- 1 Tues. S Raymund, Conf. doub, *white*.
 2 Wedn. S Stephen, K and Conf. semid, *white*.
 3 Thurs. FERIA, *green*.
 4 Frid. FERIA, *green*, abstinence.
 5 Sat. S Lawrence Justinian, B and Conf. semid *white*, abstinence.
 11,57

6 SUNDAY fifteenth after Pentecost, *green*. Vesp of the Sunday.

7 Mond. Feria, *green*.

8 Tues. Nativity of the B. Virgin, *doub of second class*, with an Octave, *white*. Feast of devotion. Vesp of the feast, com of S Gorgonius, M.

9 Wedn. Of the Octave, *semid, white*.

10 Thurs. S Nicholas Tolentine, Conf. *doub, white*.

11 Frid. Of the Octave, *semid, white*, abstin.

12 Sat. Of the Octave, *semid, white*, abstin.

6.46

13 SUNDAY sixteenth after Pentecost. The Name of the B. V. Mary, great *doub, white*. Vesp of the Exaltation, com of the Name of Mary, and of the Sunday, *red*.

14 Mond. Exaltation of the Cross, great *doub, red*.

15 Tues. The Octave-day of our Lady, *doub, white*.

16 Wedn. SS Cornelian, &c. MM. *semid, red*. Ember-day, fast.

17 Thurs. The Stigmas of S Francis, *doub, white*.

18 Frid. S Joseph of Cupertino, Conf. *doub, white*. Ember-day, fast.

19 Sat. SS Januarius, &c. MM. *doub, red*. Ember-day and Vigil of S Matthew, fast.

20 SUNDAY seventeenth after Pentecost. SS Eustachius, &c. MM. *doub, red*. Vesp of S Matthew, com of SS Eustachius, &c.

39 21 Mond. S Matthew, Ap and Evang, *doub of second class, red*. Feast of devotion. Vesp of him, com of S Thomas, and of SS Mauritius, &c. MM.

22 Tues. S Thomas of Villanova, B and Conf. (alias the 18) *semid, white*.

23 Wedn. S Linus, PM *semid, red*.

24 Thurs. Our Lady of Mercy, great *doub, white*.

25 Frid. Feria, *green*, abstin.

26 Sat. Of our Lady, *white*, abstin. *Indulgence begins.*

27 SUNDAY eighteenth after Pentecost, *green*. Vesp of it, com of S Wenceslaus.

28 Mond. S Wenceslaus, M. *semid, red*.

25

29 Tues. S Michael Arch. *doub of second class, white*. Feast of devo. Vesp of the Feast, com of S Jerome.

30 Wedn. S Jerome, Conf. *doub, white*.

(16)

OCTOBER 31 Days.

- 1 Thurf. S Remigius, B Conf semid, *white*.
- 2 Frid. Our Guardian Angels, doub, *white*, abstin.
- 3 Sat. S Thomas, B of *Hereford*, and Conf. doub, *white*, abstin.
- 4 SUNDAY nineteenth after Pentecost The Rosary of the B Virg. great doub, *white*. Vesp of the feast, com of S Francis, of the Sunday, and of SS Placidus, &c. MM.
- 7,15 *The Indulgence ends.*
- 5 Mond. S Francis, Conf. (from yesterday) doub, *white*.
- 6 Tues. S Bruno, Conf. doub, *white*.
- 7 Wedn. SS Cosmas and Damian MM. (from Sept. 27) semid, *red*.
- 8 Thurf. S Bridget, Wid. doub, *white*.
- 9 Frid. SS Denis, &c. MM. semid, *red*, abstin.
- 10 Sat. S Paulinus, A B of *York*, and Conf. doub, *white*, abstin.
- 11 SUNDAY twentieth after Pentecost, *green*. Vesp of S Wilfrid, com of the Sunday, *white*.
- 12 Mond. S Wilfrid, A B. of *York*, and Conf. doub, *white*.
- 10,21
- 13 Tues. S Edward, K and Conf. doub of second class with an Octave, *white*.
- 14 Wedn. S Callistus, P.M. semid, *red*.
- 15 Thurf. S Teresa, Virg. doub, *white*.
- 16 Frid. Of the Octave, semid *white*, abstin.
- 17 Sat. S Hedwige, Wid. semid, *white*, abstin.
- 18 SUNDAY twenty-first after Pentecost. S Luke Evangelist, doub of second class, *red*. Vesp of him, com of S Peter, Conf and of the Sunday.
- 19 Mond. S Peter of Alcantara, Conf. doub, *white*.
- 20 Tues. The Octave-day of S Edward, doub, *white*.
- 3,11
- 21 Wedn. SS Ursula, &c. VV MM. great doub, *red*.
- 22 Thurf. S John Cantius, Conf. doub, *white*.
- 23 Frid. S Francis Borgia, Conf, (from the 11.) semid *white*, abstin.
- 24 Sat. Of our Lady, *white*, abstin.
- 25 SUNDAY twenty-second after Pentecost. S John of Beverley, A B. of *York*, and Conf. doub, *white*. Vesp of him, com of the Sunday, and of S Evaristus.
- 26 Mond. S Evaristus, P M. simple, *red*.
- 27 Tues. Vigil of the App. *purple*.

53

28 Wedn. SS Simon and Jude, App, doub of the second class, *red*. Feast of devotion. Vesp of them, com of S Bede.

29 Thurs. S Bede, Conf, doub, *white*.

30 Frid. Feria, *green*, abstin.

31 Sat. Vigil of All Saints, *purple*, fast.

The Indulgence begins.

NOVEMBER 30 Days.

1 SUNDAY twenty-third after Pentecost. ALL SAINTS, doub of first class, with an Octave, *white*. Vesp of the feast, com of the Sunday. After Vesp are the Vesp for the Dead, *black*.

2 Mond. All Souls, *black*.

3 Tues. S Winefrid, Virg, M. double, *red*.

4 Wedn. S Charles, B and Conf. doub, *white*.

5 Thurs. Of the Octave, semid, *white*.

6 Frid. Of the Octave, semid, *white*, abstin.

7 Sat. Of the Octave, semid, *white*, abstin.

8 SUNDAY twenty-fourth after Pentecost, (from the fifth Sunday after Epiphany.) The Octave-day, doub, *white*. Vesp of it, to the little Chapter, then of the Dedication, com of the Octave-day, of the Sunday, and of S Theodore, M.

9 Mond. The Dedication of S John Lateran doub, *wh*.

10 Tues. S Andrew Avelline, Conf. semid, *white*.

11 Wedn. S Martin, B and Conf. doub, *white*.

12 Thurs. S Martin, P.M. semid, *red*.

13 Frid. S Didacus, Conf. semid, *white*, abstin.

14 Sat. S Erconwald, B. of London, and Conf, doub, *white*, abstin.

15 SUNDAY twenty-fifth after Pentecost, (from the sixth Sunday after Epiph.) S Gertrude, Virg. doub, *white*. Vesp of her to the little Chapter, then of S Edmund, com of S Gertrude, and of the Sunday.

16 Mond. S Edmund, A.B. of Canterbury, and Conf. doub, *white*.

17 Tues. S Hugh, B. of Lincoln, and Conf, doub, *white*.

18 Wedn. Dedication of the Churches of SS Peter and Paul, doub, *white*.

19 Mond.

- 19 Thurs. S Elizabeth, Wid. doub, *white*.
 6,44
 20 Frid. S Edmund, K M. great doub, *red*, abstin.
 21 Sat. The Presentation of the B. Virgin, great doub,
white, abstin.
 22 SUNDAY twenty-sixth, and last after Pentecost. S
 Cecily, Virg. M. doub, *red*. Vesp of her, com of
 the Sunday, of S Clement, and of S Felicitas M.
 23 Mond. S Clement, P and M. semid, *red*.
 24 Tues. S John of the Cross, Conf. doub. *white*.
 25 Wedn. S Catherine, Virg and M. doub, *red*.
 11,42
 26 Thurs. S Felix, Conf. (alias the 20) doub, *white*.
 27 Frid. S Gregory Thaumaturgus, B and Conf. (alias
 the 17.) semid, *white*, abstin.
 28 Sat. Vigil of S Andrew, Ap. *purple*, abstin.
 29 SUNDAY first of Advent, *purple*. Vesp of S. An-
 drew, com of the Sunday, *red*.
 30 Mond. S Andrew, Ap, doub of second class, *red*.
 Feast of devotion. Vesp of him, com of Advent.

DECEMBER 31 Days.

- 1 Tues. Feria, *purple*.
 2 Wedn. S Bibiana, Virg M. semid, *red*, fast.
 7,39
 3 Thurs. S Francis Xaverius, Conf. doub, *white*.
 4 Frid. S Peter Chrysologus, B. C. Dr. doub, *white*
 fast.
 5 Sat. S Birinus, B of *Dorchester*, and Conf. doub
white, abstin.
 6 SUNDAY second of Advent; *purple*. Vesp of
 Ambrose, com of the Sunday, *white*.
 7 Mond. S Ambrose, B. C. Dr. doub, *white*.
 8 Tues. The Conception of the B. Virg. doub of
 second class, with an Octave, *white*. Feast of great de-
 votion. Vesp of the feast, com of S Nicholas, and
 of Advent.
 9 Wedn. S Nicholas, B and Conf. (from the 6) doub
white, fast.
 10 Thurs. Of the Octave, semid, *white*.
 11,17
 11 Frid. S Damascus, P and Conf. semid, *white*, fast.
 12 Sat. Of the Octave, semid, *white*, abstin.

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- 13 SUNDAY third of Advent, *purple*. Vesp of S Lucy, com of the Sunday, and the Octave, *red*.
- 14 Mond. S Lucy, Virg M, (from yesterday) doub, *red*.
- 15 Tues. The Octave-day, doub, *white*.
- 16 Wedn. S Eusebius, BM, semid, *red*, Ember-day, fast.
- 17 Thurs. Feria, *purple*. Antiphon, *O sapientia*.
- 18 Frid. Ember-day, *purple*, fast. *O Adonai*.
- 19 Sat. Ember-day and Vigil, *purple*, fast. *O radix*.
- 20 SUNDAY fourth of Advent. *purple*. Vesp of S Thomas, com of the Sunday, Ant. *O clavis*, *red*.
- 21 Mond. S Thomas, Ap. doub of second class, *red*. Feast of devotion. Vesp of him, com of Advent, *O Oriens*.
- 22 Tues. Feria, *purple*. Antiphon, *O Rex*.
- 23 Wedn. Feria, *purple*. *O Emmanuel*, fast.
- 24 Thurs. Christmas-Eve, *purple*, fast.
The Indulgence begins.
- 25 Frid. CHRISTMAS DAY, doub of first class, with an Octave, *white*. In Vesp com of S Stephen.
- 26 Sat. S Stephen Proto M. doub of second class, with an Octave, *red*. Feast of devotion. The psalms at Vesp on this, and the three following Festivals, are the same as on Christmas-day, then from the little Chapter, of S Stephen, com of S John, and of Christmas, abstinence.
- 27 SUNDAY (*vacant*) S John Evang, doub of second class, with an Octave, *white*. In Vesp com of Holy Innocents, of Christmas, and of S Stephen.
- 28 Mond. Holy Innocents, doub of second class, with an Octave, *purple*. Feast of devotion. Vesp from the little Chapter of S Thomas, M. com of Holy Innocents, and of Christmas, *red*.
- 29 Tues. S Thomas of Canterbury, B and M, doub of first class, with an Octave, (*as Patron of the English Clergy*) *red*. Feast of great devotion. In Vesp com of the Sunday within the Octave, and of Christmas.
- 30 Wedn. Of the Sunday within the Octave, semid, *wh*.
- 31 Thurs. S Silvester, P and Conf. doub, *white*.

LAUS DEO SEMPER.

In the following year, 1796, the Dominical Letters will be C. B.—The Epact, 20.—Easter Sunday, March 27.

AN EXHORTATION TO DECENT BEHAVIOUR IN CHAPELS,

Addressed to the English Faithful, by the late Rev. F. FRANCIS BLYTH, D. C. S. T. P. Taken from the Original in his own Hand-Writing, still preserved in the Portuguese Chapel.

Ye shall keep my Sabbaths, and treat my sanctuary with reverence: I am the Lord. Leviticus xix. 30.

SUCH is the express command of God. It is then to be hoped, that all who frequent this sanctuary, will suit their behaviour to the holiness of the place, and scrupulously avoid all indecencies here for the time to come, but particularly the following ones:

1st, The sex are prayed to forbear the unbecoming freedom of approaching to COMMUNION with HATS OR BONNETS on. For, besides its being a confidence too gross for persons of any rank to use in so solemn an act, it exposes God's minister either to the danger of dropping the sacred Host, or to the unseemly appearance of stooping to peep in their faces. St. Paul orders their heads to be covered, but not to be muffled. If modesty then be their plea, a HOOD will equally answer that purpose; and if it should be less modish, it will at least be more respectful and fitter for the occasion.

2^{dly}, The more than masculine boldness of stalking into church with HATTINGS on (a liberty not allowed in places of divine worship even by sectaries) or loudly flinging them on the floor when in it; or any CLATTERS with their persons or chairs, to the common disturbance of priest and people: also the shameful act of SEE-SAWING in their chairs, as to court a nap. Which last two articles regard both sexes alike, as well as the following ones.

3^{dly}, The unclean trick of HAWKING, SPITTING, OR SPAWLING about the chapel; which is a foul irreverence to God's temple, and a coarse breach of fraternal charity; being extremely nauseous to others and detrimental to their apparel. Nor can it admit of any legitimate excuse; since if infirmity compel them to spit, they may and ought to appropriate a handkerchief to that use.

Lastly, The shameful arrogance of STAMPING up and down stairs, BOUNCING into, or about church, as if they were come to storm it; or as if at least they wanted to shew how much more rudely they can behave in their Maker's house than they would dare to do in that of a fellow-worm, who were ever so little above them on this common dung-hill of the earth.

INDECENCIES like these may be overlooked in a play-house, but are scandalous in a church. To avoid them then, the common people are exhorted to mind the decent behaviour of their betters; who, being general too pious and well-bred to stumble into such profanations, will doubtless set them a very opposite example.

NEVERTHELESS, if any (misled perhaps by the senseless sneers such as ought to be the first in joining to discourage the like abuses) should perversely continue their irreverences, it will be justly suspected that parade has more share than piety in their frequenting the church; and while they thus treat the house of prayer, in some measure, like a den of thieves, they will have cause to fear, lest, instead of the blessing they come to solicit, they draw on themselves the wrath of that Lord who never once laid aside the outward marks of his god-like meekness but to chastise the disrespect shewn to his temple. St. JOHN ii. 18.

NEW YEAR'S GIFT,

FOR THE YEAR MDCCLXCV.



Now therefore ye children, hear me: Blessed are they that keep my ways. He that shall find me, shall find life, and shall have salvation from the Lord. Prov. c. viii.

THE present passages from the inspired book of Proverbs are spoken in the person of the increated wisdom of God, and contain an earnest exhortation to dedicate ourselves to the study of his divine lessons, with the promise of the greatest advantages both for this world and the next, in reward for the same.

There is indeed no one subject of morality, of which the word of God so frequently, or so copiously treats, as this of wisdom. We know that there are different books of scripture, which almost wholly consist of

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maxims

maxims and proofs relating to this important matter, and which are therefore called the sapiential books. We observe also that our blessed Master opens his sacred mission here upon earth, with detailing to us his doctrine concerning our true happiness, and the means of acquiring it: when he declares that *bleſſed are the poor in ſpirit: bleſſed are the meek: bleſſed are they that mourn, &c.* Mat. c. 5. Finally we ought not to forget an important ceremony, which took place at our initiation into the ſervice of God in the ſacrament of baptiſm, by which we were received as ſcholars in Chriſt's ſchool of heavenly wiſdom, when a particle of bleſſed ſalt was put into our mouths by the miniſter of the church, with an exhortation to receive that emblem of ſacred wiſdom, ſo as to provide for our eternal happiness. From all theſe conſiderations we may gather how neceſſary it is that we ſhould acquire a thorough knowledge of what conſtitutes our genuine happiness, and ſhould indefatigably apply ourſelves to the ſtudy of true wiſdom.

The children of this world, on their part, are alſo lavish in their commendations of a prudent

prudent and wise conduct: whether they are engaged in the pursuit of riches, of honors, of pleasures, or of worldly knowledge, they all fancy they are acting wisely, and are taking that part which in the existing circumstances is most conducive to their felicity. They concur in deriding the supposed simplicity of the servants of God, who are indifferent to all the said pursuits, and who are bent upon the acquisition of invisible and future advantages: but what says the unerring text of sacred scripture? *The wisdom of this world is foolishness with God.* 1 Cor. iii. 19, and again, *The wisdom of the flesh is the enemy of God.* Acts viii. 7. With respect to civil and social happiness we have lately seen the vain attempts of the wise ones of this world to establish it on other foundations, than those which God has established from the beginning. Instead of that union, order, peace and plenty which the irreligious philosophers of the age promised us as the result of their new systems of government, we have beheld such extensive scenes of confusion, bloodshed and universal misery, as the world never before was witness to.

With respect to our individual happiness and the peace of our own bosoms, most probably we need not listen to the declarations, or view the countenances of those who have drunk deepest of the cup of worldly felicity; it will be sufficient for us to consult our own experience, in order to be convinced how incapable all created beings are to fill hearts that have been made for the enjoyment of the sovereign good, and to feel the truth of that divine oracle, which the wisest of men so frequently repeats, namely that *Vanity of vanities, and all is vanity*, except as the devout author of the Following of Christ, adds, "to love God and to serve him alone." O how much are the children of this world deceived, when they imagine that the practice of the self-denying lessons of the gospel, is destitute of pleasure, and that the mortified servants of God are the most miserable of men! whereas in truth there is no true pleasure in any other practice, nor are there any other persons that are truly happy.

To convince ourselves of what the scripture assures us, that *there is much peace to them who love the law of God*. Ps. cxviii. and that

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our divine Master fulfils his gracious promise in St. Matthew xix. c. 29. that every one who abandons any worldly advantage or pleasure for his sake, besides eternal life hereafter, even here receives *the reward of an hundred fold*, we have but to view the serenity and peace that beams upon the countenances of such generous lovers of God. For such not only have existed in past ages, but even amidst the wickedness and impiety of the present times: the Almighty for the glory of his name and the confusion of tepid Christians, does not fail to exhibit such to us now. These are those truly wise merchants of whom we read in St. Matthew, c. xiii. who having found a treasure of great value, bought and sold all that they have in order to purchase the field in which it is hidden. These are those favourite children of Jesus Christ of whom he speaks, where he exclaims: *I give thanks to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones.* Matt.

Finally, these are they who inherit those heavenly beatitudes, with the exposition of

which, as has been observed, our blessed Master began to announce his gospel. In fine, we are to observe, that he does not say happy are the rich and the high-minded, but *blessed are the poor in spirit*. He does not say, happy are those who are enabled to triumph over their enemies, but *blessed are the meek*. He does not say, happy are they who pass their time in mirth and pleasures, but *blessed are they that mourn*. He does not say, happy are they who take pains to guard against all the miseries, and to heap up to themselves all the advantages of this world, but *blessed are they that hunger and thirst after justice*. In short, he does not recapitulate the whole, addressing himself more immediately to his disciples, but does not say to them, happy are you when the world conspires to esteem you, to praise you, and to assist you, but *blessed are you when men shall revile you and persecute you, and shall say all that is evil against you, untruly, for my sake; be glad and rejoice, for your reward is very great in heaven, for so they persecuted the prophets that were before you*. St. Matt. v.

If you are convinced that Jesus Christ does not here deceive you, but that, on

contra

contrary, he inculcates to you the maxims of heavenly wisdom, and the words of eternal life, how easy will it be to you to support in the practice of your duty the ill-founded censures of a mistaken world! Yes, you will hear unmoved the charge against you of blindness and superstition, in consequence of your *bringing into captivity your understanding to the obedience of Christ.* 2 Cor. x. 5. by implicitly believing every article, which God propounds to you by his unerring church. You will submit to be derided as being scrupulous and narrow-minded, in consequence of your dreading to infringe, in the smallest degree, the eternal law of the most high God; or to resist the lawful authority of his representatives here upon earth. In a word, you will be content to be despised as being bigotted, and unenlightened, for your exactitude in the performance of the several exercises of a devout life. With undisturbed and silent patience you will appeal from the deceitful balances of men, to the unerring scales of the sanctuary, and the sincerity of a well founded duty for those who look upon you with contempt.

empt. You will pray with the holy prophet,
*O that they would be wise, and would understand,
 and would provide for their last end!*

In order to ground ourselves more firmly in those maxims of heavenly wisdom which Christ has revealed to us, let us carry our thoughts to those awful scenes which we shall so soon take part in: to that of a death-bed, to that of our entrance into the region of eternity, to that of the great trial at the last day. O Christians, whatever diversity there is in the opinions of men, at present, concerning their several pursuits, and which of all is most conformable to good sense and true wisdom, in those situations which I have just mentioned, most assuredly, there will be but one opinion: all will assent to the truth of that oracle pronounced by holy Job, c. xxviii. v. 28. *Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.* For can riches ward off the stroke of death? Can the empty praises of men sooth the distress of that soul, which at the moment it is about to be presented before its judge, sees itself destitute of the robe

of charity? What will it avail us, according to the striking reflection of Jesus Christ himself, to have gained the whole world if we lose our immortal souls? One of the ends for which that day of universal trial is appointed by Almighty God, in addition to the particular judgment which each soul shall undergo at the moment of its separation from the body, is, that the proud and wicked scoffers of the just may be forced to repair the injured honour of God's humble servants, and publicly to confess their own folly. This is not a far fetched supposition, but a doctrine that is grounded upon one of the most clear and energetical passages in the inspired writings. I shall here propose the intire passage to your serious consideration; and O! as you wish to avoid taking part in those bitter reproaches, with which the reprobate shall then condemn their folly, do you, in time, seriously and frequently revolve them in your minds, and regulate your conduct accordingly. "*Then, says the sacred text, shall the just stand in great confidence against those that have afflicted them, and taken away*

away their labours. These seeing it shall be troubled with sudden fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit: These are they whom we had heretofore in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold how they are numbered amongst the children of God, and their lot is amongst the saints. Therefore we have erred from the way of truth, and the light of justice hath not shined upon us, and the sun of understanding hath not risen upon us. What hath pride profited us, or what advantage hath the boasting of riches brought us? all these things have passed away like a shadow. Wisdom, c. vi.

But vain are our meditations and our utmost efforts to acquire true wisdom, unless the divine spirit of wisdom himself is pleased to descend upon us. Our heavenly Father however will give the good spirit to them that ask him. Luke xi. 13. O then let us frequently and most fervently ask for this inestimable gift of heavenly wisdom, that see

ing we may see, and hearing we may understand the things that are for our peace. Let us for this end, continue to make use of the sublime address of our holy mother the Church to the increated wisdom of God, O wisdom, that proceedest from the mouth of the Most High, reaching from end to end, strongly and sweetly disposing all things, come and teach us the way of prudence." Thus finding true wisdom, we shall, as is promised, *find life and have salvation from the Lord.*

✠ J. C.



... we may see, and hearing we may use
... the things that are for our peace.
... for this end, continue to make use of
... of a holy, whether the
... to the instruction of God
... that proceeded from the mouth
... of the Most High, respecting God to
... things and thereby glorifying all
... come and teach us the way of
... This is the will of the Father
... as is proper to the Father and the Son

11 AP 66



THE MASS IN TIME OF WAR.

Introitus.

Psaln xxv.

Emiserere miserationum tuarum Domine, & misericordiae tuae, quae, a seculis sunt: ne umquam dominentur nobis inimici nostri: propterea nos Deus Israel ex omni angustia nostris.

Pf. ib. Ad te Domine levavi animam meam: Deus meus in te confido, non erubescam.

Gloria Patri, &c.

Oratio.

DEUS, qui conteris bellatores & impugnatores in tantum potentia tuae devotionis expugnas; auxiliare cunctis tuis implorantibus misericordiam tuam; ut iniquorum suorum feritate destruat incessabili te gratia actione laudemus. Per Christum nostrum.

Jeremiae Prophetae Jer. xlii.

In diebus illis: accesserunt omnes principes bellicarum: dixeruntque ad Jeremiam prophetam: ora pro nobis ad Dominum Deum nostrum. Et factum est verbum Domini ad Jeremiam. Vo-

Introit.

Psaln xxv.

REmember, O Lord, thy bowels of compassion and mercy that are from the beginning: lest at any time our enemies should prevail over us: deliver us, O God of Israel, from all our perplexities.

Pf. ib. To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust, let me not be confounded.

Glory, &c.

The Collect.

O God of battles, who grantest victory to those who hope in thee, mercifully hear our prayers, that the evil designs of our enemies being defeated, we may praise thee in perpetual thanksgiving. Thro' our Lord, &c.

The Epistle.—Jer. xlii.

IN these days, all the captains of the warriors came and said to Jeremiah the prophet, pray for us to the Lord thy God: and the word of the Lord came unto Jeremiah, and he called all

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cavitque.

cautique omnes principes bel-
latorum, & universum popu-
lum a minimo usque ad mag-
num. Et dixit ad eos: Hæc
dicit Dominus Deus Israel,
ad quem misisti me, ut pro-
sternerem preces vestras in
conspectu ejus: si quiescentes
manseritis in terra hac ædifi-
cabo vos, & non destruiam;
plantabo, & non evellam:
jam enim placatus sum super
malo quod feci vobis. No-
lite timere a facie regis Ba-
bylonis, quem vos pavidum
formidatis: nolite metuere
eum, dicit Dominus: quia
vobiscum sum ego, ut salvos
vos faciam, & eruam de ma-
nu ejus. Et dabo vobis mi-
sericordias & miserebor ve-
stri, & habitare vos faciam
in terra vestra: dicit Domi-
nus omnipotens.

Graduale.

Tu es Deus, qui facis mi-
rabilia solus: notam fecisti
in gentibus virtutem tuam.

V. Liberaisti in brachio tuo
populum tuum, filios Israel
& Joseph. Alleluia, alleluia.

V. Eripe me de inimicis
meis Deus meus, & ab insur-
gentibus in me libera me.
Alleluia.

*Alleluia is omitted after Septuagesima, instead of which is
the following,*

the captains of the warriors
and all the people, from the
least to the greatest. And he
said unto them, thus saith
the Lord God of Israel, to
whom ye have sent me, that
I might prostrate with your
prayers in his sight: if repen-
ting ye shall stay in this land,
I will erect and not destroy
you, I will plant and not erase
for now I am appeased by the
evil with which I have afflicted
you. Fear not from the
face of the king of Babylon
whose force ye dread: fear
him not, says the Lord, be-
cause I am with you, that
I may save and free you from
his hand, and I will shew
mercy to you, and will cause
you to dwell in your own
land, sayeth the Lord God
almighty.

Gradual.—Ps. lxxvi.

Thou, O God, who work-
est wonders alone, hast made
known thy power among
nations.

V. Thou hast by thy power
delivered thy people, the chil-
dren of Israel, and Joseph.
Alleluia, alleluia.

V. Ps. lvi. Deliver me
from my enemies, O
God, and from those that rise
up against me, deliver me.
Alleluia.

*Tractus.—Ps. cii.**The Tract.—Ps. cii.*

Domine, non secundum
peccata nostra, quæ fe-
cimus nos : neque secundum
iniquitates nostras retribuas
nobis.

O Lord, deal not with us
according to our sins
which we have committed,
nor punish us according to
our iniquities.

V. Ps. lxxviii. Domine,
memineris iniquitatem
nostram antiquarum : cito
participent nos misericordiæ
te, quia pauperes facti su-
mus nimis.

V. Ps. lxxviii. Remember
not, O Lord, our past offen-
ces, but let thy mercies spee-
dily extend to us, because
we are reduced to the great-
est misery.

V. Adjuva nos Deus salu-
tis nostre : & propter glo-
riam nominis tui Domine,
serua nos : & propitius esto
oracionibus nostris, propter no-
men tuum.

V. Help us, O God, our
Saviour, and for the glory of
thy name, O Lord, deliver
us, and for thy name's sake
be propitious to our sins.

Paschal Time the Gradual is omitted, and the Alleluia is said.

V. Ps. lviii. Eripe me de
manibus inimicis meis Deus meus :
et libera me ab insurgentibus in me li-
bera me. Alleluia.

V. Ps. lviii. Deliver me
from my enemies, O my
God, and from those rising up
against me deliver me. *Allel.*

Ego autem cantabo for-
titudinem tuam : & exultabo
in misericordiam tuam.
Alleluia.

V. And I will praise thy
power, and early will exult
in thy mercy. *Alleluia.*

*Lectionia sancti evangelii se-
cundum Matthæum.*

*The Gospel, St. Matthew,
c. xxiv. v. 3. to 8.*

Mat. xxiv.

illo tempore : accesser-
unt ad Jesum discipuli
multi, dicentes : Dic nobis,
quando hæc erunt ? & quod
signum adventus tui, & con-
summationis sæculi ? Et re-
spondens Jesus, dixit eis :
Nemo enim scit dies, ne quis vos seducat.
Nemo enim venit, in no-
mine meo dicentes : Ego sum
Christus : & multos seducunt.
Nisi enim eritis prælia, &

AT that time : the disci-
ples came to him pri-
vately, saying : Tell us, when
shall these things be ? and
what shall be the sign of thy
coming, and of the consum-
mation of the world ? And
Jesus answering, said to
them : Take heed that no
man seduce you : For many
will come in my name, say-
ing : I am Christ : and they
opiniones

opiniones praeliorum. Videte ne turbemini. Oportet enim hæc fieri, sed nondum est finis. Consurget enim gens in gentem, & regnum in regnum, & erunt pestilentia, & fames, & terræmotus per loca. Hæc autem omnia, initia sunt dolorum.

Offertorium. Ps. xvii.

Populum humilem, saluum facies Domine, & oculos superborum humiliabis: quoniam quis Deus, præter te Domine?

Secreta.

Sacrificium Domine, quod immolamus, intende placatus: ut ab omni nos eruat bellorum nequitia, & in tuæ protectionis securitate constituat. Per Dominum.

Communio. Ps. xxx.

Inclina aurem tuam, accelera, ut eripias nos.

Postcommunio.

DEUS, regnorum omnium, regumque dominator, qui nos & percutiendo sanas, & ignoscendo conservas: præstende nobis misericordiam tuam: ut tranquillitate pacis, tua potestate servata, ad remedia correctionis utamur. Per Dominum nostrum.

II AP 66

will seduce many. And you shall hear of wars, and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in many places. Now all these are the beginnings of sorrows.

The Offertory. Ps. xvii.

Thou, O Lord, wilt save thy people in distress, and thou wilt humble the eyes of the proud: for who is God besides thee, O Lord.

Secret.

ACCEPT, O Lord, the sacrifice which we offer unto thee, that we may be delivered from the scourge of war, and placed under the wings of thy protection. Through our Lord, &c.

Communion. Ps. xxx.

Incline thine ear, make haste to deliver us.

Postcommunio.

O God, the supreme of kings and of kingdoms, who by chastity healest us, and by pardon preservest us, shower thy mercies upon us, being secured by thy power, we may improve the blessing of peace to the amendment of our lives. Through our Lord, &c.



OBITARY,

M,DCC,XCIV.



C L E R G Y.

- 1793.
19. R. John Marsden, Chester.
 12. R. William Hurst, Paris.
 30. R. John Williams, Monmouthshire.
 17. R. Edward Hawarden, Wrightington, Lancash.
- 1794.
3. R. Mr. John Busby, Grantham, Lincolnshire.
 31. R. Peter Browne, London.
 8. R. John Cotes, Northumberland.
 R. William Hartley, Hainton, Lincolnshire.

Some time in September.

R. R. Dr. Aloysius Gresselt, Coad. elect to the Bishop of Baltimore, Philadelphia.

R. R. — Fleming, O. S. D. Philadelphia.

These two having exposed their persons in time of the late infectious sickness in America, became martyrs to their charity. Both being intended for the Episcopal Dignity, their loss is much regretted.

- 1793.
3. R. Bernard Diderick, Maryland.
 5. R. Thomas Nixon, Alnwick.
 16. R. Richard Knight, Lincoln.
 4. R. Augustine Jenison, St. Omers.
 21. R. Ludovicus Roels, Maryland.
 15. R. Raphael Hoskins, Brough.
 15. R. Richard Turner, Salisbury.
 7. R. Anthony Carrol, London.

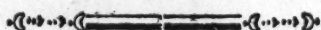
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1793.

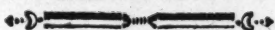


1793.
Oct. 2. R. F. Albert Jones, O. S. F. Bruges.
15. R. D. Oswald Eaves, O. S. B. Browned
Lancashire.
1794.
Mar. 17. R. F. Angelus Ingram, O. S. F. Baddesle
Warwickshire.
June 2. R. F. Patrick Donellan, O. S. D. D. D.
Lisbon and Rome, Richmond, Surry.
R. D. Edmond Penington, O. S. B. Liverpo
Lancashire.
12. R. F. Charles Bullock, O. S. D. Louvain.
4. R. Francis Mestinck, Vice-Prebend of St. G
dules, at Bruffels.

When this Directory went to press it was reported Father
Austin Wild, a Carm, had died at Cuba in his passage
to Jamaica.



Let the pious Catholic view this Obitary and say
has a return of their Clergy been equal to the dimi
nution? Has not the destruction of our establishment
and the loss of the funds for training them up in
France and Flanders, the terrifying prospect of de
priving us of a succession? To avoid so fatal a ca
tastrophe, come generously forward and support your
Ecclesiastical superiors, who are straining every
nerve, with very limited means, to provide proper
places, method, and persons, for a home education
though it is well known it will be attended with
many difficulties, and a much greater expence than
cost abroad.



RELIGIOUS WOMEN.

1793.

- Oct. 2. Lay Sister Helena Carbeson, O. S. B. Bodney,
Age 29, Relig. 10.
15. Lay Sister Catherine Brulier, O. S. B. Bodney,
Age 47, Relig. 24.
22. Sister Beatrix Joseph Tranguenelle, of St. Te-
resa, a suppressed Carm of Douay, Age 48,
Relig. 27, at Liere.
ec. 11. Sister Mary Frances Tasburgh, O. S. A. Age 76,
Bruges.
20. Sister Charlotte Mary Bernard Searle, O. S. A.
Age 38, Relig. 13, Louvain.

1794.

- Feb. 5. Sister Mary Gertrude Claving, O. S. A.
Age 50, Bruges.
Mar. 9. Sub-Prioress Mary Agnes Fermor, O. S. A.
Age 76, Paris.
June 12. Dame Prioress Teresa Hodgson, O. S. B. Ghent.
Dame Salis Eldridge, O. S. B. Ghent.
July 25. Sister Mary Baptist Barton, O. S. A. Age 73,
Bruges.
Aug. 10. Sister Mary Joseph Hunt, O. S. D. Age 27,
Relig. 5 years, at Brussels, but died in Lon-
don.
13. Dame Mary Ann O'Reilly, of St. Stanislaus,
O. S. B. Age 54, Relig. 35, Bodney.
Oct. 13. Dame Barbara Amabile, O. S. B. Age 74,
Relig. 66, Bodney.
16. Mother Helen Mary Teresa Dennett, Regular
Canones of the Holy Sepulchre, Age 71,
Relig. 50, late Liege, at London.
Nov. 4. Sister Teresa Mary Wakeman, of the English
Carms from Antwerp, O. S. T. Age 78,
Relig. 55, Beckford.



1793.

LAY PERSONS.

- Feb. 27. Mrs. Margaret Gorman, at Liege.
Mar. 29. James Fanning, Esq. Age 28, Emig. Brompton.
May 19. Mrs. Thomas Witham, Headlam-Hall, Durham.
Oct. 13. Mr. Thomas Witham, Esq. same place.
16. Mr. John Cook, Age 36, London.
Nov. 1. Mrs. Ann Maria Cox, Age 51.
20. Mrs. Catherine Paxton, at Durham.
Dec. 8. Mrs. Georgiana Hamilton.
Thomas Burke, Esq.
12. Mrs. Mary Brown, Mr. George Brown, Mr.
Richard Brown, Mrs. Ann Brown; and 25
February following, their mother Dorothy
Brown, Cadley-Moor, Lancashire.
14. Mrs. Ann Clarkson, Age 37.
16. Mr. John More, jun. Chester.
30. Mrs. Elenora Walfh.

1794.

- Jan. 10. Mrs. Margaret Fawcet.
11. Mrs. Jane Hobson, Richmond, Yorkshire.
Feb. 20. Capt. James Daniel, More-Place.
Mar. 7. Mrs. Hannah Merioch Gabrielli, Age 32.
29. Mrs. Mary Dawe, Age 45.
April 3. Mrs. Mary Ann Gostling, Age 65, Norwich.
19. Mr. James Nelson, Age 84, Red-Lion-Street.
21. Mr. William Jackes, Hampstead.
June 13. Mr. Thomas Rayment, Age 62, Worcester.
19. Rt. Hon. Charlotte Lady Viscount Dillon
London.
July 3. Mrs. Mary Magdalen Gregg, Age 62, London.
6. Mrs. Elizabeth White, Age 75.
Aug. 18. Benedict Van Baviere, Esq. Age 21, Secretary
to the Spanish Consul at London, died
Dover.
20. Mr. Joseph Catton, Age 81, Packington
Yorkshire.
22. Mrs. Elizabeth Hodskinson, Strand, London.
Sept. Mrs. Mary Wade, Schoolmistress, St. George
Fields.
12. Mrs. Elizabeth Caldwell, Age 35, London.
25. Mrs. Mary Smith, Age 46, London.
Oct. 6. Robert Doughty, Esq. Age 62, London.
8. Mrs. Henrietta Maire, in her 90th Year,
from Ghent, at Lartington.



*Liste des Ecclesiastiques François morts en Angleterre en 1793
& en 1794.*

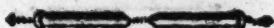
- En 1793.*
- R. Michel Emanuel Hellion
 - R. Frederic Leon le Breton de Villeneuve
 - R. Pierre Fleury
 - R. Jean François Provost
 - R. Julien Pourieul
 - R. Jean Cronier
 - R. Jean Marie Manul
 - R. Louis Alexandre le Mintier
 - R. Mathurin Anne Mauvaisin
 - R. Joseph le Page
 - R. Joseph le Bannier
 - R. Nicolas de la Mouffais
 - R. Reni Travers
 - R. François Mahé
 - R. Jean Marie Marul
 - R. Jean Julien Durand
 - R. Servans Mordel
 - R. Mathieu Ameno
 - R. François le Monier
 - R. Pierre Rouges
 - R. Guillaume Goedar
 - R. Yves le Barbier
 - R. François Fouré
 - R. Nicolas Mehauté
 - R. Mathurin Riou
 - R. Nicolas Anne Borje
 - R. Jean de Pouchin
 - R. Yves Lolivier
 - R. Pierre le Meeer
 - R. François Flock
 - R. Pierre Louis le Gentilhomme
 - R. Julien Aubry
 - R. Jean Bohiere
 - R. Pierre Laurens Chantel

En 1793.



En 1793. R. Charle Robers Romy
R. Pierre Vion
R. Philippes Jacque le Tullo
R. François Cassin
R. Jacques Barré
R. Pierre Jacque Fauvel
R. Jean Baptiste Jeroult
R. Philippes Jacque le Tulle
R. Charles François
R. Gilles Aubert
R. Guillaumes Trouffel
R. Jacques Michel Affe
R. Armand Hebert
R. Marc Antoine le Grec
R. Jean Baptiste le Journot
R. Pierre Antoine du Brun
R. Alexandre Vincent
R. Louis Hilaire de Forges Bertrand des Mi-
nieres
R. Pierre Charles Nicolas Chefdeville
R. Adrien Lapert
R. Louis Toussains Maurizes
R. Jean Louis Polard
R. N. . . . Ameliac
R. N. . . . Le Gimble
R. N. . . . Gaudeuil
R. N. . . . Le Bouffonniere
R. N. . . . Renault
R. N. . . . Deschams
R. N. . . . Fouquet
R. N. . . . Jardin
R. N. . . . Marc
R. N. . . . Lucas
R. N. . . . Lecos
R. N. . . . Tirard
R. N. . . . Danjou
R. N. . . . Retour
R. N. . . . Tables
R. N. . . . Lainé
R. N. . . . Le Tellier

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En 1793.

R. N. . . . : Allios
R. N. . . . Trenham
R. N. . . . Dudoues
R. N. . . . Le Noble
R. N. . . . Le Roy
R. N. . . . Guerard
R. N. . . . Feuillet
R. N. . . . Le Clerc
R. N. . . . Maillard
R. N. . . . Verrier

En 1794.

R. François Bernel
R. Joseph Jacques Jean de Frebourg
R. Jean Pivache la Chainais
R. Yves Le Grand
R. Jean François Olivier
R. Paul François de Loucelles
R. Jacques Le Fortier
R. Thomas Le Boutelier
R. Pierre Bedouin
R. Michel Gesnouin
R. Jean François Le Monier
R. Jean Pique
R. Marie Henry Renaut
R. Louis Duval
R. Noel Jerome Philippe de Fargés
R. Charles Thomas Roumy
R. Jean Clement Beuzelin
R. François Vion
R. François Augustin Le Blond
R. Jean Baptiste Longuet
R. Jacques Benoit Samson
R. Charles Thomas Romy
R. Jean Louis Pierre Humelot
R. Antoine Augustin René des Mazais
R. Alexandre Jean Lasseur
R. Thomas François Bomain
R. Jacques Ambroise Goutiere
R. Louis Denis Gavory
R. Jean de Chassaigne
R. Thomas Gergaud

En 1794.



En 1794. R. René Manguit
R. N. . . . Carré
R. N. . . . Marée
R. N. . . . Renauld
R. N. . . . Huberdiere
R. N. . . . Gautier
R. N. . . . Bival
R. N. . . . Joffet des Jardins
R. N. . . . Hanuche
R. N. . . . Fortin
R. N. . . . Aubert.

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PLENARY INDULGENCES granted to the Faithful, throughout this Kingdom, at the following Times.

I. ON Christmas-day, and the twelve Days following, to the Day of Epiphany, inclusively.

II. In the first Week in *Lent*, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. At Easter, *i. e.* from Palm-Sunday to Low-Sunday, inclusively.

IV. From Whitsunday to the end of the Octave of Corpus Christi.

V. On the Feast of St. Peter and St. Paul, and during the Octave.

VI. From the Sunday preceding the Festival of the Assumption of the blessed Virgin Mary to the twenty-second Day of August, inclusively. But if the Festival of the Assumption falls on a Sunday, the Indulgence begins on that Day.

VII. On the Sunday preceding the Festival of St. Michael to the Sunday following, inclusively. But if the Festival of St. Michael falls on a Sunday, the Indulgence begins on that day.

VIII. From the Sunday preceding the Festival of All Saints, to the eighth day of November, inclusively; but if the Festival of All Saints falls on a Sunday, the Indulgence begins on that Day.

CONDITIONS of the I, III, VI, and VII, are,

1. To confess their sins with a sincere repentance to a Priest approved by the Bishop.

2. Devoutly and worthily to receive the Holy Communion.

3. To visit some Chapel or Oratory, where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's Church.

4. That they be in a disposition, if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechism or sermons; or to visit and comfort the sick, and such as are near their end, if they have the opportunity.

Note. It is not required, for the gaining these Indulgences, that these works of mercy corporal or spiritual, or the fasting at catechism or sermons, be done on the same day

2 *Extract of a Letter from the Right Rev. Dr. Moylan.*
with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least when opportunity shall offer.

The CONDITIONS of II, IV, and VIII, are.

1. To confess their sins with a sincere repentance to a Priest approved by the Bishop.

2. Devoutly and worthily to receive the Holy Communion.

3. If their Condition will allow it, to give some alms to the poor, either on the eve, or on the day of their Communion.

4. On the day of their Communion to offer up some prayers to God, for the whole state of the Catholic Church throughout the world. For the bringing all straying souls to the fold of Christ. For the general peace of Christendom, and for the blessing of God upon this Nation.

5. To the Indulgences formerly granted, his late Holiness Pope *Clement XIV*, was pleased to add a new one in favour of all the Faithful living in the English Mission who being truly penitent, and having confessed their sins shall worthily receive the Holy Communion on the Feast of St. Peter and St. Paul (June 29) or on any day within the Octave, and shall for some space of time pray to God with a sincere Heart, for the Conversion of Infidels and Heretics and for the free Propagation of the Holy Faith.

October 23, 1789.

August 16, 1792

SIR,

As you are printing the Directory, I beg you will insert the following Advertisement.

To those R. R. GENTLEMEN who have dealings with IRISH CATHOLICS, the following intelligence will be acceptable.

Extract of a Letter from the Right Rev. Dr. Moylan, Titular Bishop of Cork. Dated May 28, 1792.

THE decree of the council of Trent relative to clandestine marriages has been received in all the dioceses of this kingdom, except the Archbishopric of Dublin, the Bishoprics of Kildaire, Ferns, Ossory, Meath, and the Wardenhip of Galway.—In our province of Munster it was promulgated with the necessary forms in every parish.

the end of the year 1775, and from that period has had the force of law, and considered as binding on our people, and as a rule of conduct for our clergy.—It does not extend to the marriages of Protestants, nor to the marriage of a Roman Catholic to a Protestant, as the decision of the Benedict. XIV. on the marriages in Holland has been adopted, and confirmed by the answer of the Sacred Congregation to a consultation made on that head by our late Metropolitan, the most Rev. Doctor Butler, of pious memory. By a decree of Pius VI. 29th of March 1778, the Holy Days of Obligation were reduced in the same manner as they were in England in the foregoing year, excepting the feasts of St. Patrick, and the Nativity of St. John Baptist, which remain of Obligation. Vigils and Fasting days throughout the year the same as in England, except the fast of St. John Baptist, which is still kept.

CHAPEL AT WINCHESTER.

ON the sixth day of December, 1792, the Catholic Chapel of the city of Winchester, which had been rebuilt during the preceding summer, was solemnly dedicated in honor of St. Peter, by the Right Rev. the Bishop of the London district, on the same spot on which a church, named after the said Apostle, stood six or seven centuries backward. The present chapel is executed in the Gothic style of the reign of Henry VI. and, in its exterior form, bears some resemblance with that built by the aforesaid king at Cambridge.—The portico, amongst other ornaments, bears the royal arms, with an inscription, in honor of his present Majesty, and the whole edifice is charged with religious devices, inscriptions and Gothic ornaments. The entrance, leading to the Chapel from St. Peter's-street, consists of a Saxon portal, of the twelfth century, taken from the ruined church of St. Mary Magdalen on the hill of the same name near Winchester; an engraving of which has been published by the Society of Antiquaries, in their folio work, intitled, *Vetusta Monumenta*, vol. iii. p. 3. H.

CHAPELS IN AND NEAR TO LONDON:

Virginia-Street, Ratcliff-highway.
 White-Street, Little Moore-Fields.

Catholic Chapels.

St. George's Chapel, near the New Market, London-Road,
St. George's-Fields.

Sardinian Chapel, Duke-Street, Lincoln's-Inn-Fields.

St. Patrick's Chapel, Sutton-Street, Soho-Square.

Bavarian Chapel, Warwick-Street, Golden-Square.

No. 38, York-Street, Queen-Square, Westminster.

Portuguese Chapel, South-Street, South-Audley-Street,
Grosvenor-Square.

Spanish Chapel, Spanish-Place, Manchester-Square.

Ham-Lane, near Stratford, Essex.

Salisbury-Lane, Rotherhithe.

Clark's-Buildings, Greenwich, Kent.

Vine-Yard, Richmond, Surry.

Shrewsbury-House, Isleworth, Middlesex,

HammerSmith.

Brook-Green, near HammerSmith.

In the Grove, Hampstead-Road.

CHAPEL, ST. GEORGE'S-FIELDS.

Sept. 29, 1794

THIS establishment has a considerable debt remaining, and nothing for the laborious Pastor but an uncertain subscription, collected from the seats. Can the pious Catholic view the edifices daily rising for different religious worship; can they see the ample means of support, and need a request so beneficial, where, by the munificence of a liberal legislature, the free practice of religion is to continue!

Donations received by the Rev. Mr. Griffiths, at the Chapel; Mr. Addis, Treasurer; Mr. Daniel, Secretary; any of the Gentlemen of the Committee for this Charity; or by Messrs. Wright, Selby, and Robinson, Bankers, Hemmatta-Street, Covent-Garden.

CHAPEL, NO. 13, CLARK'S-BUILDINGS, GREENWICH

IN soliciting the charitable assistance of the affluent and the humane, little need be said after pointing out its design and its object. The number of Roman Catholic penitents in that royal hospital is not inconsiderable, and their claim on the gratitude of their country is well founded. They have fought, they have bled, they have conquered in the cause of freedom of a constitution, of which they were not suffered to enjoy the benefits, and of a religion, the

Education and Board for Females.

their own. Their fidelity to their country, and their loyalty to their king has ever been unshaken amidst the severest trials. The penal code being now happily relaxed, and impartial toleration established, they wish to owe to the benevolence of their fellow-subjects of all denominations, and not to their own services, the last, the solid comfort which religion alone can afford, and with their final breath to pray for the glory and prosperity of England. Here this address should be closed if it was not thought necessary to acknowledge the very liberal conduct of the Governor, and other officers of the hospital, and to mention the generosity of an individual, who has granted a piece of ground, and in conjunction with the Rev. Mr. GRIFFITHS engaged for the materials and building, till a subscription shall release them from the obligations which their charity has contracted,

Greenwich, Sept. 29, 1794.

Subscriptions are received by the following Bankers, Messrs. *Robarts, Curtis, Were, Hornyard, Berwick and Co.* No. 35, Cornhill; Messrs. *Wright, Selby, and Robinson,* Henrietta-Street, Covent-Garden; the Rev. Mr. *Jones* at the Chapel; and the Rev. Mr. *Griffiths* in St. George's-fields.

Education and Board for Females.

At the BARR, *York*, on the usual terms.

The LADIES from *Louvain* at *Hammer-smith* as usual.

The LADIES of the Ancient English Community of *Brussels*, being now, by the providence of God, established in a spacious house and garden, in a retired and healthy part of the city of *Winchester*, have opened a school for the reception of Catholic Young Ladies, upon the following terms: For board, lodging, washing, mending, and education, which will comprise the principles and practice of the holy Catholic Religion; the English and French languages; reading with propriety, but no sort of declamation; the elements of history and geography, with the use of the tables; arithmetic and writing, unless a master is required; in work, embroidery and other fine works, 20 guineas annuum. No vacations will be kept, nor will any additional charge be made on that account.—The other branches of ornamental education will be taught within the house,

by masters of well-known abilities, at the under-mentioned prices, viz. For music per quarter one guinea, entrance one guinea; dancing per quarter 15s. entrance one guinea; drawing per quarter 13s. entrance one guinea; writing per quarter half-a-guinea.

The LADIES from *Princenhoff, Bruges*, at the *Abbey-House, Winchester*, terms not come to hand when this Directory went to press.

The AUSTIN DAMES, from *Carm-Street, Bruges*, at *Hengrave*, near *Bury St. Edmund, Suffolk*, terms not come to hand.

The DOMINICANESSS, from *Brussels*, at *Harpbury*, near *Gloucester*, terms not yet known.

The SEPULCHARIN DAMES, from *Liege*, will continue education as soon as their residence can be determined.

The BENEDICTINE DAMES, from *Ghent*, at *Preston, Lancashire*, will proceed with their plan of education as soon as the house is ready.

The BENEDICTINE DAMES of MONTARGIS.—*Bodney-Hall* is opened for the education of Young Ladies in every branch of useful knowledge becoming the delicacy of their sex. The recent history of the Ladies of Montargis, cannot be unknown to any one the least conversant in public affairs; and their reputation for instruction is so well established, not only in France, but with many families in the first distinction in England, that it needs no further eulogium. They are ambitious of being useful to a nation generous, who received them in their distress, with unbounded charity and benevolence; and whilst they earn their bread with thankfulness, are happy in a tender of their services to the British people, the plan they followed with so much success at Montargis will be continued; other particulars, with their pension, may be known, by letters addressed to *Madam de Leris Mirepoix*, at *Bodney-Hall*, near *Brandon, Norfolk*; or the *Rev. Mr. Talbot*, No. 28, *Kings Street, Holborn*.

Mrs. BAILEY, *Brook-Green-House, Hammersmith*.—Terms of admission 16 guineas per annum, one guinea entrance with a silver spoon, knife, fork, and half a dozen huckaback hand towels, which are to be left to the school at going away, or two guineas entrance. The young ladies are taught, under proper mistresses, English, French, writing accounts, and needle-work; drawing, dancing, &c.

paid for apart. Great attention is paid to morals, health, and a due regard to neatness. Pensions paid half-yearly, Midsummer and Christmas, which are the times of vacancy. Ladies remaining at the school to pay one guinea additional. Parlour boarders 26 guineas a year; four guineas entrance. No admission to the ladies on Sundays.

Mrs. LINSEY and Mrs. BARKER, *North-End-Lane, Hammer-smith-Turnpike*.—Terms as usual.

Mrs. TAYLER, at *Woolton, near Liverpool*.—Terms 16 guineas yearly; entrance one guinea, washing eight shillings per quarter, dancing half-a-guinea per quarter, writing and arithmetic five shillings per quarter. Drawing and music on the usual terms. The scholars to take with them silver table spoon, knife, fork and four towels. Their dresses to be plain, but neat; in the week days to be dark linen or cotton, as all extravagant dress will be discouraged, the primary and main object is to give them in a dissipated age a virtuous and truly christian education. The school under the inspection and near the chapel of the Rev. Dr. Brewster. No extra expence for scholars that remain during the vacation which will be allowed at Midsummer. Letters addressed at Mr. Walch's, Church-street, Liverpool.

Miss NIBELL, in the *Grove, Hampstead-Road*.—Terms 10 guineas, and two guineas entrance. Music and dancing one guinea a quarter each, and one guinea entrance; writing and arithmetic 15 shillings per quarter, and half-a-guinea entrance. The school requires one silver table spoon, a knife and fork, a pair of sheets, and six towels.

Miss HAVERS and Miss NICHOLLS, *Richmond, Surry*.—Terms 25 guineas, washing included, two guineas entrance. Masters paid separate for writing, arithmetic, use of the globe, music, Italian, drawing and dancing. A month's vacation at Christmas and Midsummer.

Mrs. SENN, *Summers-Row, Birmingham*.—Reading, useful and ornamental needle-work, with board, &c. at 12 guineas annum; washing one guinea. No entrance required. Payments to be made every half year. The dress to be plain and neat; each lady to bring with her a pair of sheets, two towels, and a silver table spoon; the latter to be returned. Vacations at Midsummer and Christmas, a month each. The most approved masters will attend.

Education and Board for young Gentlemen.

The Rev. Mr. POTIER, *Old-Hall-Green Academy, Puckeridge, Herts*, 26 miles from London.—Young Gentlemen admitted from 6 to 14 years of age; but those who have been at other schools, must bring with them a certificate of their good behaviour. The annual pension is 25 guineas, half of which to be paid every six months, either to the Rev. John Potier, President of the Academy; or to the Agent, Mr. Horrabin, No. 4, Castle-street, Holborn, London. For this the young Gentlemen will be furnished with board, lodging, washing, fire and candle; and taught reading, writing, arithmetic, book-keeping, geography, and the use of the globes; as also, English, Latin, Greek and French languages; which last they will be obliged to speak on certain days in their familiar conversation. Each young Gentleman will have a bed to himself, clean linen twice a week. A strict attention paid to behaviour, and above all to morals and religious principles. Dancing half-a-guinea entrance, and two guineas per year; Music the same. Drawing one guinea and a half per year. Cloaths, books and all things not specified above, will be charged to their parents account as extraordinaries. The young Gentlemen will contend for precedency several times in the year; and before the vacation (which commences on the 24th of June) and continues till the end of July, the more advanced will give public exhibitions of their improvement; and all will undergo a public examination; when the first in each class will be rewarded with a suitable premium. The board of such young Gentlemen as do not go to their friends during the vacation, will be an additional charge. At dinner they will have two good dishes, besides vegetables: for breakfast, bread and milk, or tea and bread and butter if desired by their friends. At supper, they will have bread and milk, or bread and butter, cheese, or tarts.—N. B. The institution is looked upon to be one of the most healthy and pleasant in the kingdom.

The Rev. Mr. KIRK, *Sedgley-Park Academy, near Walsinghampton, Staffordshire*.—The children to bring with them two suits of clothes, six shirts, four pair of stockings, a pair of shoes, two hats, four pocket handkerchiefs, a knife, fork, spoon, and two combs. Each of these articles, if

ew, must be serviceable; otherwise the deficiency, whether in number or quality, will be charged to Account. All their clothes, when they quit the school, as well as their journey, must be at the parent's expence; excepting such articles as may remain of what they brought with them. The pension is eight guineas for the first half year, and seven guineas and a half for every half year afterwards. If they learn Latin, another half guinea must be paid at entrance. One half year's pension must always be paid in advance. The overplus will be returned, if they leave the school before the time be expired. For this pension, every thing necessary, even medicines, will be allowed, except in any long illness, and when the assistance of a physician may be requisite: also a penny a week each for pocket-money. Each boy will have a bed to himself. Postage of letters, dancing, drawing, French, or any extraordinary expence, will be charged to the parents. They shall be duly instructed in the principles of the Christian religion, reading, writing, arithmetic, and Latin, if desired; and particular care will be taken to watch over their moral conduct, and instil into their minds early sentiments of piety. The more advanced will also be taught the principles of mensuration and book-keeping, if required, the rudiments of English Grammar, &c. Endeavours will be used to make them understand what they read, and to give them a true taste of what may afterwards prove an useful and instructive amusement. Geography will be encouraged as an amusement; and the first principles, at least, will be taught (at spare hours) those who are willing to learn. None are to be allowed any money but at the discretion of the chief master: and their friends are humbly requested not to offer to convey them any without his knowledge. No allowance will be made for absence in the vacation time: and it is most earnestly wished, that parents would not often call at home at those times. The age for education of children at this school, is from about 6 to 14. Should any parent wish to supply their children with clothes, &c. they may be admitted at 12 guineas a year for common board, schooling, and half-a-guinea entrance to Latin. All expences must be charged to them, as to the parlour-boarders.—Parlour-boarders, are to pay 25 pounds a year for board and schooling, and half-a-guinea entrance to the school. They must find themselves in clothes, books, and all

all extra articles. In other respects they must conform to the regulations for common boarders.

The Rev. Mr. STORY, *Tudhoe*, near *Durham*—Terms, board, washing, reading, writing, arithmetic, English, French, Latin and Greek languages are taught, and lessons are given on geography and history for 22 pounds per annum, to be paid half-yearly. The first quarter is to be advanced at admission. Two guineas entrance, six hand towels, knife, fork, and silver spoon. Dancing, half-a-guinea entrance, and half-a-guinea a quarter. Recreation is allowed on Tuesday and Thursday afternoon. On these days the students walk out, attended by the instructors, and proper care is taken that no injury is received from rain or intense cold. Parents who wish to place their children under the care of the president of this school, may depend upon due attention being paid to their morals, behaviour, and mental improvement. Age for education from 8 to 14.

The GENTLEMEN from the English Academy of *Liege* at *Stonyhurst*, near *Clitheroe* in *Lancashire*, will continue education; but the terms were not made known when this Directory went to press.

The Rev. Mr. COLLINGRIDGE, *Baddesley-Green Academy*, in a pleasant and healthy situation on the high road from *Warwick* to *Birmingham*.—Terms, board, lodging, washing and education, 16 guineas per year, one guinea entrance or 22 guineas, and every thing found. Education will comprise writing, arithmetic, use of the globes, the English, Latin and Greek languages, or French for such as learn neither Greek nor Latin. Music one guinea entrance half-a-guinea per quarter. French taught by a native of France, one guinea entrance, and half-a-guinea per quarter. The mathematics, viz. algebra, geometry, trigonometry, astronomy, &c. one guinea entrance, 15 shillings per quarter. Strict attention will be paid to cleanliness in dress, to sobriety and sufficiency of food, and above all to the moral and religious improvement of the young Gentlemen. Poor boarders 25 guineas per year.—Further particulars may be had of the Rev. Mr. Pilling, No. 3, *Derby-street*; the Rev. Mr. Juliaen, No. 30, *Duke-street*; *Lincoln's-Inn-Fields*; the Rev. Mr. Coen, *Hampstead*; or the Rev. Mr. Nutt, *Birmingham*.—N. B. Monday, Wednesday and Friday, a coach sets out from the *Saracen's Head*, *Snow-Hill*, at five o'clock in the afternoon, which

passes the Academy, and takes the children under 14 years at half price. Particular attention to their safety.

The Rev. W. M. COWLEY, *Vernon Hall, near Liverpool.*—
1. Instruction. Reading and writing; the English, French, Latin and Greek languages; elocution, arithmetic, book-keeping and mathematics; a daily lecture on morality, from the New Testament; weekly lectures on history either sacred or profane, and on geography.—2. Age. Young Gentlemen will be admitted from the age of eight to the age of fourteen years.—3. Months of study and vacation. The annual course of studies will begin on the 1st of August, and end on the 22d of June following. The vacation from studies will begin on the 23d of June, and end on the 31st of July.—4. Terms. One guinea entrance, twenty guineas per annum for board and lodging, and one guinea per annum for washing. The two payments for board and lodging to be made in advance, as follows: 10 guineas and a half to be paid at the beginning of August, and 10 guineas and a half at the beginning of January. If any young gentleman be admitted in the intermediate months, he will pay one guinea entrance-money, one half guinea for washing, and two guineas per month (the month in which he enters included) until the regular half-year's payments of August and January take place. But if a young Gentleman leave the school in the intermediate months, no part of the half-year's payment will be returned. The young Gentlemen who remain at the school during the vacation, will pay two guineas for board and washing during that time.—5. Extraordinary expences. Books, postage of letters, paper and pens, clothes and mending of clothes, medical attendance and medicines, pocket-money and all casual expences; as also music, dancing, drawing, and every other branch of education not mentioned in the first article, will be charged to the respective Parents of the young Gentlemen, and a particular account of these several articles will be sent to them at the end of every half year.—6. Clothes and furniture. Two complete suits, eight shirts, six pair of stockings, three pair of shoes, six pocket-handkerchiefs, two combs, and a silver spoon marked with the initial letters of the young Gentleman's name to whom it belongs, with the crest of his family arms.

The GENTLEMEN of the College from *Bornham*, not being determined on their residence, their terms we have been obliged to omit.

Mr.

Mr. BEESLEY, senior, at *Chelsea*, as usual.

Mr. R. BEESLEY, jun. and assistants, *Shrewsbury-House, Isleworth, Middlesex*.

The *French Academy, Hammersmith, Middlesex*, Mr. DESAILLY, A. M. of the University of Paris—Term 25 guineas per annum, and two guineas entrance.

Mr. JONES, at *Bridzor, near Wardour-Castle, Salisbury-Wiltshire*—Terms 14 pounds a year, for reading, writing, accompts, board, lodging, washing, mending, &c. Particular attention will be paid to their morals and knowledge in religious duty. Admittance from six to eleven years of age. A more particular account of this undertaking may be had of Mr. Davis, No. 5, Derby-street, May-Fair, agent for this school.

At *Alphington Academy, near Exeter*, a limited number of young Gentlemen continue to be genteelly boarded, and carefully instructed in the English, Latin, and Greek languages, writing, arithmetic, various branches of the mathematics, with navigation, geography and astronomy, by *Laurence Hynes Halleran*, (formerly teacher of the mathematics in the Royal Navy) and well qualified Assistant. The terms are twenty pounds per annum, and a guinea entrance; and one guinea is charged for the continuance of any young Gentleman at school during either of the vacations. Parents or guardians desirous of making enquiry relative to the abilities of the masters, and the method of conducting the education of the pupils at his Academy, will be referred to the most respectable authority.

The *English, French, Latin, and Mathematical Academy*, No. 3, *Queen-square, Bristol*, by P. J. HILL, Board and English sixteen guineas a year, classical education including mathematics twenty guineas a year, French, music, dancing, fencing, &c. charged separately.

Mr. USSER, late of *Kensington-gravel-pits*, now of the city of *Gloucester*, undertakes the education of half a dozen young gentlemen; terms for those who begin at ten years of age under, fifty guineas a year. No other charge made but for clothes and books.

At Mr. TATLOCK's, *Scholes, near Prescott, Lancashire*, terms eighteen guineas per ann. No entrance money. Young gentlemen are accommodated, at the above price with board and washing; instructed in the art of reading with proper emphasis, and well grounded in the rudiments of the English grammar; they are taught the Latin

Greek languages, history, geography, writing, accompts, book-keeping, algebra and the mathematics by able and experienced masters. An additional charge of three guineas a year for French or Spanish. Drawing or dancing fifteen shillings the quarter, with half-a-guinea entrance. Vacations, a month at Midsummer, and a fortnight at Christmas. The young gentlemen will contend for precedency four times in the year. Above all particular attention will be paid to the moral cultivation of their minds, and that they be well instructed in the true principles of their religion.—The situation is dry, pleasant and healthy, almost contiguous to the chapel, at the distance of ten measured miles from Liverpool and Warrington.

Mr. Eeles, and Assistants, in the *Vineyard, Richmond*, &c. adjoining to the chapel, young gentlemen taught Latin, Greek, English and French languages; also writing, arithmetic, book-keeping, geography, history, navigation, the use of the globes, and every other useful branch of mathematics; for which, with boarding, washing, and lodging, no other charge will be made than thirty guineas per annum. No entrance money required; but it is expected that every young gentleman will bring with him a silver spoon, six towels, combs, brushes, &c. Drawing, fencing, and music, to be paid for separately. The greatest care will be taken of the religion and morals of the young gentlemen, who, in their hours of recreation, are indispensably superintended by one of the masters. The young gentlemen always dine along with the masters.—No other table will be allowed.

AN ACCOUNT OF THE COMMUNITIES OF BRITISH SUBJECTS, who, in consequence of the Decrees of the FRENCH NATIONAL CONVENTION against all such Subjects, have suffered the Confiscation of their Houses and Property, and the severest rigors of imprisonment and want, with a total suspension of all communication by Letter with their Friends, and the pain of Death.

WOMEN.

Benedictine Dames and the Clareffes of Dunkirk. These two communities, together with the Clareffes of Graveline, were confined in the house of the last mentioned, on a very scanty allowance, and otherwise ill treated.

The Benedictine Dames of Ipres, having neglected to fly away at the approach of the French, as the other communities in the Austrian territories have done, were seized upon, together with the young ladies their pensioners, as British subjects, by those unfeeling invaders, and sent away prisoners to some unknown place in France.

The Clareffes of Aire, in Artois, were confined, and guarded as prisoners in their own convent. Their Abbess is said to have been sent up to a prison at Paris, and their chaplain the Rev. Mr. Kingdon, is reported to have been guillotined for having ventured to exercise his spiritual functions.

The Benedictine Dames of Cambray, were taken from their own house, and sent prisoners to Compiègne.

The Benedictine Dames, the Canonesses of St. Augustine's order, and the ladies of the third order of St. Francis at Paris, when they were last heard of, were kept close prisoners, together with a great number of other accused persons, in their respective houses, which were turned into common places of confinement.

The Clareffes of Rouen, together with their chaplain, are confined, but, as we understand, are less rigorously treated than the other British communities in the French dominions.

MEN.

The gentlemen of the English College of St. Omers, were sent prisoners to Arras.

Those of the English College of Douay, who were unable or unwilling to make their escape, are confined with many other prisoners in the castle of Dourlens, a town in Picardy, on the most scanty allowance.

The same has been the fate of the Prior, and of the remaining English Benedictines of Douay.

The English Franciscans of Douay have mostly escaped.
Ditto, the gentlemen of the Scotch College, } at Douay
Ditto of the Irish College, }

The members of the English, }
Scotch, } Seminaries, at Paris,
and of the two Irish, }

together with the English Benedictines of the same place are mostly confined in the house of the last mentioned, and several other English persons.

The English Benedictines of Dieulouard, have mostly escaped.

Of the	{	Irish Franciscans, at Bouille,	}	We have received no account.
		Irish Capuchins, Bar Sur Aub,		
		Irish College, Bordeaux.		
		Irish College, Toulouse,		
		Ditto, Lisle,		
		Dittó, Nantz,		

The members of the following communities, taught by the above-mentioned instances, what treatment their country and their religion was likely to procure them from the partisans of anarchy and irreligion, at the time of the irruption of the last mentioned into the Austrian Netherlands, wisely withdrew from thence, with such of their effects as they could carry with them, and have sought for refuge and security on the peaceful shores of their native land. Their property however, which they have left behind them, has been confiscated, and their houses have been mostly destroyed, or turned to profane uses.

WOMEN.

The Benedictine Dames of Brussels.

Ditto of Ghent.

The Canonesses of the Order of St. Augustine of Louvain.

Ditto, of Bruges.

The Regular Canonesses of the holy Sepulchre of Liege.

The religious of the third order of St. Francis of Bruges.

The Dominicans of Brussels.

The Terefians of Antwerp.

Ditto of Liere.

Ditto of Hoogstreat.

MEN.

The Irish Dominicans,	}	of Louvain.
The English Dominicans,		
The Irish Franciscans,		

The English Dominicans of Bornhem.

The Irish College of Antwerp.

The English Academy of Liege.

The English Carmelites,	}	of Tongres.
The English Franciscans,		
The English Benedictines,		

The Irish College,	}	of Tournay.
N. B. The Scotch Benedictine Monasteries of Erford,		

atibone, and Wertsberg, remain yet undisturbed.

A brief Narrative of the Foundation of certain of the above-mentioned religious Communities, of their breaking up, and of the arrival of their Members in England.

THE BENEDICTINE DAMES OF BRUSSELS

Were the first convent of English religious women established abroad. They date their beginning from the year 1587, when Lady Mary Piercy, daughter of the Earl of Northumberland, Dame Dorothy and Dame Gertrude Arundell, of the family of that name, so long famous in Cornwall, and certain other English ladies having resolved, with due authority, to form themselves into a Benedictine Abbey, procured to have Lady Jane Berkley, daughter of Sir John Berkley, of Baverstone, in Gloucestershire, from the celebrated French monastery of that order at Rheims for their superior. She was accordingly consecrated Abbess of this new foundation by the venerable bishop of Mecline, Mathias Hovius, November 4, 1599, and was succeeded in her charge by the above-mentioned Lady Piercy, after whom followed a succession of ten other ladies, all of ancient English families, down to the present time. It has been a constant prevailing opinion in this community, said to be founded on ancient predictions, that, as this were the first entire religious establishment of our nation, that was founded on the Continent, so they should be the first of this kind, that should return to their native country. Certainly it is that this event, contrary to all expectations and appearances, has taken place. They did not leave their house at Brussels until the 22d of June; when passing on to Antwerp they arrived at Rotterdam the 26th; embarking from thence July 2, they landed at St. Catharines Stairs early on the 6th of the same month, where they met with the utmost humanity and respect even from the lowest ranks of Englishmen. They left London the 9th of July, and are at present situated in a retired and healthy part of the city of Winchester, where they have legally qualified themselves, according to the Act of the XXXI of his present Majesty's reign, for educating Catholic young ladies.

THE BENEDICTINE DAMES OF GHENT,

Were a filiation of the above-mentioned house, having been founded in 1624, by Lady Lucy Knatchbull, their first Abbess, and the Dames Eugenia Poulton, Magdalen Digby and Mary Roper, who had made their religious profession

the parent convent at Brussels. The chief magazine of corn and bread of his Royal Highness the Duke of York was deposited in the house of the ladies of Ghent, during the late campaign, who received, on every occasion, from the son of their Sovereign, the kindest protection, and from the British officers and soldiers in general, such civility and respect as still excites their astonishment and gratitude. Having been informed by a noble Lord of this nation, who had always shewn himself their friend, that their continuance in the city of Ghent was insecure, they left their house in different parties, and by the care and generosity of a respectable gentleman in Lancashire, were enabled to reach their native country, and to unite together in a temporary residence in the said county, until the house, which they have engaged at Preston, is ready for their reception.

THE BENEDICTINE DAMES OF IPRES,

Proceeded from the abovementioned convent of Ghent, as likewise did the Dames of Dunkirk, and those of Pontoise. The first Abbess of the said monastery, which was founded in the year 1665, was Lady Mary Beaumont. They removed, under care of Dame Margaret Markham, to a convent that was opened for them in the city of Dublin, where that lady in the year 1689 kept her jubilee, or fiftieth year of her profession, with the usual ceremonies on such occasions, King James II. being present. The interest of that prince declining, the aforesaid religious house, in the common tumult, was pillaged by the populace: which outrages obliged the ladies to return to Ipres, where Dame Mary, daughter to the famous Sir Toby Butler, was chosen Abbess. Previous to the late siege of this city, the then Abbess, Dame Mary Holastica Lynch, was desirous of withdrawing with her community, to a place of safety, but was induced to remain in her convent by the promises and assurances of the governor. These ladies were included in the capitulation, and their being British subjects was a sufficient motive in the eyes of the perfidious Republicans for violating the same, and even for trampling on the respect that is due to offensive females.

THE CANONESSES OF THE ORDER OF ST. AUGUSTINE
OF LOUVAIN,

Were founded by their first Prioress Mary Wiseman, and many other English ladies, who, like her, had made their profession in the Flemish monastery of St. Ursula in the same

town. It was as early as the year 1609 that these religious women were permitted to found a monastery for their own nation, and it was on the 16th of November, in the same year, that the aforesaid first superior was elected to her office. The ladies of Louvain were forced to quit their house on the 28th of June, whence they proceeded to Rotterdam, where embarking, they landed at Greenwich on July 18. Thence they proceeded up the river, in boats to Hammer Smith, where they are now lodged in the house which has been so long known by the name of the ladies school.

THE CANONESSES OF THE ORDER OF ST. AUGUSTINE OF
BRUGES,

Were a filiation of the last mentioned convent: whence they proceeded, to the number of nine, on the 14th of September, 1629, under the direction of their first superior the Reverend Mother Frances Stanford; being necessitated for some time, to receive a small pension from the mother house. These ladies, on an alarm of danger, first quit their house May 1. in the present year, retiring for safety to Sluys, where they remained for five weeks. The town of Bruges being afterwards thought to be secure, they returned to their house, where however they were only permitted to remain fourteen days, before the approach of the French obliged them again, at a very short warning, to betake themselves to flight. They first went to Antwerp, and from thence to Rotterdam, where they arrived on the 29th of June, they set sail from the latter place on the 5th of July, and landed in London on the twelfth of the same month, having experienced from every class of their fellow subjects, that humanity and kindness which so eminently distinguish the British nation.

THE REGULAR CANONESSES OF THE HOLY SEPULCHRE OF LIEGE,

Which, at the present time, is the most numerous of all English establishments of this kind, was originally founded in the year 1616, with a very small sum of money, by the Hon. Susanna Hawley, in the convent of the suppressed Jesuitesses at Liege. After this however, viz. October 1624, they obtained from the pope and the prince bishop of Liege, their late house, which formerly belonged to certain suppressed Monks, who had been cooks in the hospital of pilgrims house of the Knights of St. John of Jerusalem, where their method of education, and their many virtues

rendered them eminent until the time when the French carried terror, and devastation into the neighbourhood of Liege. These Ladies left that city on the 29th of May, 1794, and turned their eyes towards England, their native country, for refuge, with hope and confidence of finding in their distress, a share in the unparalleled benevolence, charity and generosity, which have been exhibited to so many of their fellow-sufferers. After many hindrances and a great variety of disagreeable accidents, previous to and during the journey, this whole community arrived safe at Greenwich on Monday morning, August the 18th, 1794.

THE RELIGIOUS WOMEN OF THE THIRD ORDER OF
ST. FRANCIS, OF BRUGES,

Were founded at Brussels, by the labour and industry of Father John Gennings and Father Francis of St. Clare, in the year 1621. The high price of the necessaries of life, which this community experienced at Brussels, obliged them to exchange their situation in that city for another at Nieuport, in Flanders. This happened in 1637. They remained in the latter place, until the year 1663, when the unwholesomeness of the air, and the exposed situation of the town, in the war that then raged, obliged them to remove to Bruges, where they had procured for their convent the ancient palace called Princenhoff, which they took possession of on the 1st day of March in the said year. On the 15th of June, in the present year, these ladies were alarmed in the night by the report of the near approach of their dreadful enemies the French anarchists. Having commended themselves to God, in the celebration of the holy sacrifice, they left their beloved abode, and remained for several days in a farm-house in the neighbourhood of Sluys. They arrived at Rotterdam on the 30th June, and the day following went to Delft, in Holland, where they procured a house to shelter them for a short time. On the 23d of July they embarked for England at Delft-harbour, and landed at Greenwich August the 7th, whence on the same day they proceeded to London. They are at present settled in what is called the abbey, at Winchester, being the site of a famous Benedictine abbey, founded by St. Eanswida, the queen of Alfred the Great, where she and her virgin daughter, whose name no less than hers, is enrolled in ouraxon martyrology, were buried. The said nunnery was troubled by the residence of many princesses and ladies, eminent

eminent for their sanctity no less than their birth, particularly of *Maud the Good*, queen to Henry I. In consequence of this it was, by a particular charter of Henry VIII. which is to be seen in Stephens's Dugdale, No. CLXXV. exempted, during a certain term of years, from the general sentence for the dissolution of all such religious houses.

THE DOMINICANESSES OF BRUSSELS,

Owe their foundation to the piety of Cardinal Thomas Philip Howard of the Norfolk family. They first settled at Vilvorde, seven miles from Brussels, and his own sister Henrietta consecrating herself to God, became their superior. She was joined by several other relatives of that noble family, and by many other ladies of distinction; nor was the community, until of late, ever without the name of Howard to grace its list of members. In 1690 they were removed by their noble patron, to a more commodious house at Brussels, where, having a few years since, finished the building of a new church and monastery, they remained enjoying all the delights of a religious retreat, until compelled by the late revolution in Flanders, they first retired to Bornham, and from thence to Rotterdam, where embarking, they arrived in London on the 16th of July. They are now settled at Harpur-Court, a few miles from Gloucester, provided and fitted for their reception by a pious respectable family. The same pious Cardinal also founded a convent for religious men, and a college for the education of young men at Bornhem: the revenues for the support of which, as well as of the nuns, was settled on foreign securities, which could never be removed, and which therefore, according to the common fate of such property, are mostly sequestered.

THE CARMELITES, OR TERESIANS OF ANTWERP,

Were founded, May 1, 1619, by Lady Mary Lovell, alias Roper, daughter to the Right Hon. Lord Teynham, with the concurrence and assistance of B. Ann of St. Bartholomew, one of the companions of St. Teresa, whose name has also, of late, been enrolled in the catalogue of Saints. Many obstacles having been surmounted, by the blessing of God, and the indefatigable zeal of Lady Lovell, Mrs. A. Worley was constituted prioress of this establishment, who governed that family with admirable wisdom, charity and sweetness twenty-five years, having been constantly elected to her office every three years during the twenty-five years. The providence of God inspired many young ladies of

ily and fortune to enlist themselves in this convent under the
nner of St. Teresa, who, as well there as at Newenberg &
Bois-le-Duc, and afterwards at Alost, whither parties of
em were sent, lived lives worthy of their holy institute,
d of the signal favours which God bestowed upon them.
amongst these, the most known amongst English Catholics,
as Mrs. Margaret Wake, who died in the reputation of sanc-
ty, in the convent at Antwerp, 21st of June, 1678. On the
th of June this community was obliged to abandon their
loved solitude, in order to save themselves from the de-
ared foes of their religious profession and of their country.
Passing from Antwerp to Rotterdam, they arrived in Lon-
on the 12th of July, where divine providence has again
played its bounty to them, by the means of benevo-
t benefactors, many of whom were unknown to them
fore. They are at present settled, by the favour of a
bleman of distinguished charity and piety, at Lanherne,
Cornwall.

THE TERESIANS OF LIERE.

The venerable Mother Margaret and Ursula, both of the
nily of Mostyn, accompanied by ten other religious from
Mother-House of Antwerp, gave rise to this community
1648. They lived happy, in the enjoyment of their be-
ed solitude and of the undescribable consolations of an
rior life, until the approach of the enemy obliged them
seek for security in their native country. Accordingly,
ing made the best preparations in their power, at so
t a notice, they quitted their convent on the 23d of
e, and arrived in London on the 7th of July. They
e now the prospect of a settlement under the patronage
a Northern Baronet, at Aukland St. Helen's, near Dur-
e, having experienced from their first landing, that hu-
ity and generosity which so eminently distinguish the
sh character.

THE TERESIANS OF HOOGSTRAET

Were founded on the 18th of August, 1678, by the most
rious Lady Mary Gabriel de la Laingborn, Countess
Hooftstraet and Renenbourg, widow of Charles Floren-
ne Wild, Rheingrave, Count of Salm, &c. &c. Lieu-
t-General of the Infantry of the united Provinces, and
ernor of Breda. This Lady having procured certain
ous to be sent to her, for this new foundation, from
mother-house at Antwerp, their eldest daughter Mary
Margaret

Margaret took the habit amongst them on the 15th of October, 1679, and made her holy profession on the 16th October in the following year, and in the eighteenth year of her age. This Lady was afterwards chosen to the office of superior, which she held for many years until her death which happened on the 6th of February, 1713.

The peace of these happy recluses, amongst whom many died highly esteemed for their virtue and piety, remained undisturbed, until anarchy and irreligion, under the coloured banner of French democracy, approached them. They quitted their convent on Monday the 7th of July the morning, and arrived very early on Sunday morning the 13th, with their chaplain, at St. Catharine's-Stone where they were received with the most tender affection from their friends and relatives, and with compassion and benevolence by the people in general, who were gathered in great numbers around them. They now reside at Fryern Place, near Acton, Middlesex.

THE CISTERTIAN MONKS OF LA TRAPPE.

The celebrated Abbey of La Trappe, situated in the Perche, in the province of Normandy, was founded in the year 1140, by Rotrou, Earl of Perche, &c.

In the last century the discipline of this house was reformed, according to the practice of the order in St. Bernard's time, by the celebrated John Rancée their Abbot, and ever since that period, the sanctity no less than the austerity of these solitaries has been famous throughout Christendom. Amongst these have always been found a considerable number of gentlemen, who had held distinguished preferments in the army, the navy, or the court; but disgusted with the world, sought for that happiness which they found in the self-denying practices of their holy institute. At the dissolution of convents in France, it was not to foresee that the holy solitaries of La Trappe would bend to the storm of irreligion. They accordingly fled for an asylum where they might undisturbed pursue pious and austere exercises. This they found in the town of Friburg. But the smallness of their resources and the poverty of the country rendering it impossible that their whole number should be supported there, a party of them were sent to find food and raiment for themselves in some other country. These directed their course towards the Low Countries, and they resided in the neighbourhood of Antwerp.

twerp; where they remained, until the course of events determined them, in common with so many others, to fly the only remaining harbour of peace and safety, on the cliffs of this happy island. They accordingly landed here the number of five persons, and continue to lead, though the utmost privacy, that pious and severe kind of life, which so much drew the attention of the world upon them their own house at La Trappe. However austere their mode of life is, they are known to enjoy good health, and seldom to be ill, which is indicated by the clear and healthy state of their complexions.

At eight o'clock in the evening they retire to rest, which is taken upon boards, 2 feet wide, and 5 feet and a half long, with a bag of straw for their pillow, and without taking off their dress, which indeed they retain in sickness no more than in health. On the eves of great festivals they rise at midnight, and at other times never later than half an hour past one. The different offices which they sing or recite, detain them four hours in the choir. The day from sunrise, until eight in the evening, is chiefly divided between prayer and labour. They eat, at half an hour past six o'clock their only meal; from Easter however until September, they are allowed a colation of herbs or fruit, with a small portion of cheese and four ounces of bread. The Lenten time of dinner is half an hour after four. Their meal consists of twelve ounces of bread with herbs, wheat, barley, or rice, without any other sauce except salt: their only drink is water. When sick they are allowed wine, and a small portion of butter; but delicacies and nice cookery are even in that case prohibited. They observe perpetual silence, except when they speak to their superior, or on certain other very particular occasions; their rule obliges them to share even the least morsel, not only with their brethren, but also with any other person whom they saw to stand in need of it.

AT THE REQUEST OF J. P. COGLAN,

Company at Sheffield, in Yorkshire, are preparing to manufacture in the manner of the Sheffield Plate, Chalices, Censers, Ciboriums, Remonstrances, Thuribles and Boats, for the service of the Catholic Church, which will be made by D. DURTNAL, Silversmith and Sheffield Plate Manufactory, No. 131, Oxford-Street, near Holles-Street, and the Pixes, Oil Boxes, and any article in the Silversmith branch

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Street*, under the *Great Piazza, Covent-Garden*, has im-
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mounted, at various prices.

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every accommodation as to entertainment, lodging, and a
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